

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## MR. GLADSTONE'S ECCLESIASTICAL POSITION.

Now that the Parliamentary Session is over, and the ecclesiastical measures which were introduced at the instance, or under the patronage, of Her Majesty's Government, have been severally disposed of, we have both motive and leisure for studying the relation held by our foremost public men towards the State-Church of the future. We begin with Mr. Gladstone. His pre-eminence as a statesman, and as the only possible leader of the Liberal party for some years to come, makes it a matter of deep interest to the friends of disestablishment that, as far as may be found practicable, the views which he entertains, and which he has expressed with so much force and eloquence in the late debates, should be correctly ascertained and fairly estimated. There can be little doubt, we think, that should his life be spared, he is destined to exercise a vast—we may perhaps add a preponderant—influence in the re-arrangement of the legal position in which the State stands towards the various religious communities into which the population of the country is divided. We cannot profess to apprehend with anything like precision the present whereabouts of Mr. Gladstone in regard to ecclesiastical policy. In attempting to gain as clear a notion as we can of the conclusions at which he has arrived as a statesman, we feel bound to set aside the religious predilections, tastes, and convictions by which he is governed as a private individual. No one, we think, who appreciates the right of private judgment in matters of religion, will be disposed to abridge the fullest enjoyment of that right by the late Premier. No one will deem it decorous to cast even the slightest shade of imputation upon his sincerity. Widely, therefore, as we should probably differ from him in our interpretation of spiritual truth, or, at any rate, of the principles which should regulate the diffusion of it amongst men, we see neither reason nor justice in mixing up these purely personal affairs with the opinions he may hold in regard to the laws by which the civil power should guide itself in reference to religious organisations.

Mr. Gladstone, we fear, is not endowed with an aptitude of mind for grasping general principles. They have little attraction for his mode and habits of thought. He appears to cherish

a suspicion of abstract truth. He has little or no power of political intuition. It is by laborious, conscientious, and exhaustive mastery of details that his judgment arrives at an approval of any given course of policy. Even when he has done so, he is jealous and hesitating as to the application of the principles he has accepted, beyond the limits of the immediate question before him. It was not until after very many discussions, nor until serious inconveniences of a political character had driven him to bay, that he discerned, we will not say the expediency, but the justice, of disestablishing the Church in Ireland. Convinced at length of what, as a statesman, he ought to do, and resolved no doubt to do it effectually, he yet revealed such excessive tenderness for the institution which he intended to cut loose from the State, he originated so many ingenious contrivances, and he leant so much to the side of indulgence, that the measure which he carried was almost in effect a reproduction, under other and highly objectionable conditions, of the injustice which he aimed to abolish. No doubt he carried with him the acquiescence of the most advanced party in regard to this matter, and perhaps any more consistent mode of compassing the object which he and they had in view, would not have been attended with a like success. But it would be puerile to try and conceal from ourselves the fact that the principle which dictated the disestablishment and disendowment of the Irish Church was all but frustrated in the means provided for the more facile accomplishment of that purpose. We have to bear in mind this tendency of Mr. Gladstone to overlay even those general principles which he has been induced to accept with a multiplicity and intricacy of detailed provisions which, while they certainly illustrate the fertility and resource of his inventive faculty, go far sometimes towards neutralising the object which he seeks to accomplish.

Take, for example, the late debates. So far as we have been able to make out their purport, they indicate the leaning of his judgment in the direction of ecclesiastical, based upon spiritual, liberty, and of political right based upon political justice. No one could have demonstrated with more conclusive force than he, the injustice inflicted upon the non-established Presbyterian Churches in Scotland by the Patronage Abolition Bill, introduced by the present Government. No one could have more eloquently claimed for the congregations of the Church of England the privilege of managing, irrespectively of law, their own spiritual affairs. And yet no one can deny that the qualifications and concessions with which Mr. Gladstone environed these objects were in their own nature diametrically opposed to any symmetrical development of them. We apprehend that he has not yet disentangled himself from the prejudices which enthralled him in early life. We do not impute this to him as entailing blame, but we cannot help regarding it as a serious defect. It leads him to attempt impossibilities—the reconciliation of thing irreconcilable. It was so in the case of the Irish University Bill, and it has been so rather conspicuously in the late debates.

Happily, there is no pressing need of coming to a distinct understanding with Mr. Gladstone, as to the terms upon which he may receive the hearty support of the friends of religious

equality, as leader of the Liberal party. It is not to be supposed that the main question towards the settlement of which they resolutely and patiently look forward, will come under serious discussion during the existing Parliament. In most ecclesiastical questions of secondary interest the right hon. gentleman would probably be prepared to lead whither they would be glad to follow him. In regard to the disestablishment and disendowment of the Established Churches of the realm, we must leave Mr. Gladstone's course to be determined by time, events, and reflection. He has told us that he is "no idolater of Establishments." His mind is evidently in a state of transition. He makes progress towards the inevitable conclusion, whether consciously or unconsciously, willingly or unwillingly. He has "the courage of his convictions." He believes in the right of the Church—may we not say of all the Churches of Christendom?—to spiritual independence. He cannot hold that principle as a fixed point in his creed without being eventually driven by the force of logic and by the pressure of events to perceive the impossibility of regulating, or even of supporting by law, a body claiming and occupying any such position. His instincts naturally recoil from the coarseness of Erastianism. When he discovers—as by the help of a little further experience he is likely to discover—that the forces which sway the spiritual life, corporate as well as individual, are utterly different from, and incompatible with, those which govern secular and civil life, he will be compelled by the honesty of his nature to surrender the prejudices by which his judgment is now obscured. We do not say that he is the statesman destined to put an end to the present controversy. Under any conceivable circumstances, he would be a dangerous instrument for effecting a legal separation of Church and State, and would need to be firmly controlled by the watchfulness of his adherents. For the present, however, there is little occasion for discussing this matter. In all questions likely to arise for some time to come, the Liberal party may well feel themselves bound to give him a generous as well as a general support. It, as well as he, has learned some hard lessons of late. It, as well as he, will lose some dross in the severe ordeal through which it is passing. By the time they shall be once more called upon to conduct the affairs of this vast empire, each, it may be hoped, will have laid to heart the instruction furnished to them by events, and will be the better prepared to act together with unity for having been obliged to throw up, once for all, some of those pretensions and expectations which have proved to be so fertile a cause of discord and division.

## MR. FREEMAN ON THE MEANING OF ESTABLISHMENT.

DEAN STANLEY, with that singularly fine feeling for the elasticity of words which is so remarkable a characteristic of the Broad Church party, once requested the world in general to tell him what disestablishment meant. And the question was asked in a tone of confident assurance that the thing was as incapable of definition as of realisation. Now, no doubt, if the term "Establishment," as applied to a Church, is so used as to include all recognition whatever by the civil power, then disestablishment is impossible, short of persep-



cution and suppression. But if there is any sense in which, notwithstanding the perfect religious liberty we are supposed to possess in England, one Church is more established than others, then what is meant by disestablishment is the reduction of that privileged Church to the same degree of establishment which is possessed by all the rest. Accordingly, Mr. Freeman, who, equally with Dean Stanley, is anxious for the dissipation of popular illusions on this subject, but is, it must be owned, a little more distinct in his utterances, thinks it necessary in the first place to ask and to answer the question, "What is an Established Church?" before he discusses the meaning of disestablishment. Having, in his first chapter, already noticed, explained to us the informality of which we have sometimes been guilty in using the term "national property" in a significance approved only by common sense and not by legal practice, he next proceeds to explode the delusion under which it seems many of us laboured, probably without being aware of it, as to the nature and origin of the Establishment. It will be worth our while to give a brief sketch of our author's argument on this subject.

"The popular notion," he says, "seems to be that there was some time when two distinct bodies, called the State and the Church, made a kind of bargain together." In pursuance of this bargain the State undertakes "to promote the religious instruction of the people, and to provide means for the public exercise of some kind of religious worship." On the other hand, the ministers of the selected Church are required to submit to some special restrictions. This, however, they willingly do in return for endowments and special privileges. "The State exercises a power of legislating for the Established Church in a way in which it does not think of legislating for other religious bodies." "But to counterbalance this the ecclesiastical order is recognised as an estate of the realm, and certain of its chief ministers have official seats in the Legislature." On the other hand, the congregations of the faithful, as such, have no voice on appointment to offices great or small, the whole of this business being transacted in accordance with certain politico-social arrangements, sanctified by a long course of precedents. Above all, the Sovereign himself must be in communion with the favoured Church, and is indeed its supreme governor. In contrast to all this the other less favoured churches, left out in the cold, occupy a very inferior position. Their ministers have no definite legal status; and in no case do those churches "hold the same close connection with the nation and its Government which is held by the religious body selected for Establishment." Such, says Mr. Freeman, is the popular notion of the manner in which the original bargain between Church and State is carried out.

And then we are told that the popular notion is substantially right in all respects but one. There never was such a bargain; in fact, there could not have been; but after all the result is very much the same as if there had. "The statement involves the delusion that there are two distinct bodies called Church and State, capable of bargaining with each other." This, however, is not the case in point of law; and in the times when such plants as Church Establishments grew up it was not the case in point of fact. The Church and the nation were really the same thing! just as they are in some ideal sense to Dean Stanley now. How, then, could there be any bargain between the two, when in fact there was only one? This is very clear; and so also is Mr. Freeman's further demonstration that there never was a time when by one great Act of legislation such matters were settled once for all. The nearest approach to it was—very appropriately—in the days of Charles II. But that was a re-settlement, not a settlement, which is a very different thing. Nor again was there ever a time when the nation suddenly made up its mind to hand over the goods and chattels of one Church to another of a different form of belief. Many people labour under the delusion that the Reformation involved a transaction of this sort. But it was nothing of the kind. Of course there were some slight theological changes introduced. But what has an Established Church to do with theology? At any rate, as Mr. Freeman clearly shows, in discussing such a subject we ought to leave theology altogether on one side, and attend exclusively to history and law. In so doing we shall establish even to Mr. Disraeli's satisfaction "the continuity of the English Church." Neither Henry VIII. nor Elizabeth had the slightest notion of setting up anything new. "And though we may say that practically their labours did come to setting up something new, such was not the legal aspect of what they did. There was no one

Act called 'the Reformation'; the Reformation was the gradual result of a long series of Acts." In a word, it is incorrect to think or speak of the Church Establishment as an excrescence on our national history. Since England was England, if not before, it has been a vital element in our history. It was never suddenly created; it has "grown up like everything else."

What then? To what purpose all this forcible statement of patent facts, and this lucid illustration of historical commonplaces? It is not introductory to any solemn judgment on the main question at issue; for the writer deliberately refuses to give one. If, at the siege of an ancient fortress, the growth of many generations, an antiquary were to step in between besiegers and besieged to deliver with an air of bland neutrality a learned discourse on the architectural history of the place, he would not be likely to obtain a very attentive hearing. And at first sight Mr. Freeman's essay would appear to be almost as little to the point. But he is not a man to be charged with useless pedantry. And we are inclined to believe that the real significance of the brochure lies in its bearing on those "who hold that ecclesiastical property and ecclesiastical matters generally are something too high and holy for the State to deal with." True, the writer protests with equal, if not even stronger, emphasis against those "who hold that the State has especial right to deal with other matters." But we scarcely know where the latter are to be found; and perhaps they are only fictions required to keep up the air of judicial impartiality essential to the character assumed. For ourselves, as we have said, we may plead guilty to the use in a popular sense of some terms which Mr. Freeman insists on construing with legal accuracy. But even if everything he urges, on such points were granted, it could make no difference to our position. Whether the property held from of old by ecclesiastical corporations be strictly national property or no, there are overwhelmingly strong reasons why it should be made so, and treated as such. Whether the Establishment was the result of a bargain between Church and State or not, there it is, and it ought to be abolished. Very different, however, is the position in which our opponents stand. Even they must allow that if such an institution were not already in existence, no one would think of setting it up in these times. Its main defence, therefore, is the fact of its being in possession. And this defence, always strong, is immensely strengthened in the case of a Church by a superstitious association of special sanctity with its privileges and property. Such an association Mr. Freeman's argument effectually dissolves. For he shows as distinctly as succinctly that the growth of the Church Establishment is as much a part of political history as the growth of municipal corporations; and that an institution thus produced is just as much as these liable to political reform or abolition. In this we think lies the real edge of Mr. Freeman's polished weapon; though for form's sake it is moulded as though intended to cut both ways.

#### THE RITUALISTS AND THE PUBLIC WORSHIP ACT.

On Thursday evening a meeting in connection with the Holborn Branch of the English Church Union was held in the St. Alban's Schoolrooms, Baldwin's-gardens; the Rev. A. H. Mackonochie in the chair. The principal object of the meeting was to hear an address from the Rev. T. Outram Marshall, as to the probable bearing of the above Act on the Ritualistic question. The speaker said that, notwithstanding the existence of a considerable amount of anxiety and alarm with regard to the measure, its power of mischief had, since its birth, been to some extent curtailed. The rev. gentleman detailed the improvements which had been made in the Act during its passage through Parliament, and remarked that, notwithstanding the hope expressed in the Queen's Speech, it would fail to promote the desired end—viz., peace everywhere. In his opinion the measure was not strong enough to effect the object it aimed at; the questions involved would provoke an amount of resistance which would render the battle a hot one, and many would in consequence take their stand by their party who had hitherto looked upon the order with suspicion. The speaker concluded by drawing attention to the moral effect of the bill, and pointed out the advantages which would accrue to the Church generally by its introduction. A vote of thanks to the lecturer having been unanimously passed, the meeting separated.

On Sunday night the Church of St. Alban's, Holborn, was crowded to the doors to hear the Rev. Mr. Mackonochie, the rector, preach. During the evening service four immense wax candles were lighted on the Communion-table or "altar," and before it burned seven silver lamps. Mr. Mackonochie wore over the alb a cape similar to that used by a Monsignor of the Roman Catholic Church, and

on his head when entering the pulpit was the biretta or tonsure cap worn by the clergymen of that Church. The rev. gentleman preached from the text—"By what authority doest thou these things?" a question asked by the Jews of our Lord when they had seen His miracles and power. What, he asked, had the Church of England to do with the Divine authority? The clergy of the Church of England professed to stand, not upon the particular work of the last three centuries, but upon the primitive Christianity of the first six. She stood by the first four codicils of the Catholic Church. Three centuries had drifted the English Church a long way from the splendour of the old Catholic times—from the sumptuousness of Catholic services, from the perpetual assertion of the Divine Sacrifice, from the perpetual veneration of the saints, from the perpetual bringing forward the intervention of the Holy Ghost in respect of all the ministers of the Church. People nowadays told them that the State made the Church. He wondered who that desired to pass through the Valley of the Shadow of Death, and to stand before the Judgment-seat of Christ, would be foolish enough to trust to the State for his Church—to the State created by Act of Parliament. How could an Act of Parliament do anything with respect to God's Church, to the standard by which she should be tried, to the means by which the souls of men were proved and sanctified. If they believed that they were like vegetables, and that when they died they rotted, and that the highest destiny they had was to feed worms with the corruption of their humanity, then, of course, let the State or anybody else manufacture a Church, let the House of Lords or the House of Commons manufacture it, for one would do as well as the other. But, if they believed their souls were an effluence from God, that it was by union with God they could so pass through this world that they might enter upon a glorious destiny, then they must have something more than an Act of Parliament. It was thus they could see whether the Church assented to the statement that she was created by an Act of Parliament, whether she traced her existence to an Act of Parliament. Let them look at that portion of their prayer-book which related to the ordination of bishops, priests, and deacons. The Church taught them that she could not discharge her functions save by those who received their authority through bishops. And why?—because Christ breathed His Spirit upon the first bishop. The Church did not say that the Queen could not consecrate a bishop, priest, or deacon, or that the Queen could give spiritual jurisdiction to them, or that the House of Lords or the House of Commons could do it. The Church claimed a spiritual authority which no Act of Parliament could give, when she said to the recipients, "Receive ye the Holy Ghost." The Church of England founded her teaching upon that of the first Christian centuries, and she protested against other Churches only so far as they had lost their primitive Christianity. The Church had had to take her stand in troublous times just as those he addressed had now to do; but this was a heritage for the Church to keep and treasure as a means of faith that was in her.

#### CANON LIDDON ON CHURCH AND STATE.

On Sunday the Rev. Canon Liddon, D.D., preached to a very large congregation, under the dome of St. Paul's Cathedral, selecting for his text the passage from Luke xix.: "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves." He said the leading idea and purpose of the Church was the maintenance of a vast and uninterrupted communion of all nations with the Eternal Source of Life, and this was as true of what we called the Church visible, or militant, as it was of the rest of the holy body. Its object was not solely philanthropy, or the moral perfection of its members, although the purification of the minds of a peculiar people zealous in good works was a common object of its foundation. Still less was it intended for the prosecution of inquiry or speculation, however interesting, about God, because we knew all we ever should know in this world about Him. But sometimes into this temple—this visible Church—there intruded that which moved the anger of the Son of Man; and especially was this apt to be the case when the Church of Christ had been for many ages bound up with the life and history of a great nation, and was what was called in modern language "established"—that is, recognised by the State and secured in its property and position by legal enactments. He was very far from denying that this state of things was or might be a great blessing, for it secured to religion a prominence and consideration among the people at large which would else be wanting to it. But it was also undeniable that such a state of things might bring with it dangers from which less favoured Churches escaped. He trusted that to be forewarned would be to be forearmed. But whenever it happened to a great Church or to its guiding minds to think more of the secular side of its position than of the spiritual, to think more, it might be, of a seat in the senate or a high social rank than of the work of God among the people; if, in order to save income and position in times of real or supposed peril, there was any willingness to barter away the safeguards of faith, or to silence the pleadings of generosity and justice in deference to some uninstructed clamour, then, unless history was at fault, we might surely listen for the footfalls of the Son of Man on the outer



threshold of the Temple, and we should not long listen in vain. At this moment He ordered all things, and ruled them by the same principles as those which of old led Him to cleanse His Father's temple at Jerusalem. Here, too, was a law for the furnishing and equipment, and a definition of the object and purpose, of the material Christian Church. There were, no doubt, great differences between the Jewish Temple and a building devoted to Christian worship. But over each might be traced with equal propriety the words—"My house shall be a house of prayer." All that met the eye, all that fell upon the ear, should be in harmony with its high intention, and be used only with a view to propriety. Architecture, painting, mural decoration, and the like, were only in place when they lifted the soul upward towards the invisible, conducting it surely and swiftly to the gate of the world of spirits, and then themselves retired from view. Time was, under the first two Stuarts, when the nave of Old St. Paul's was a rendezvous for business, for pleasure, for public gossip; so that Evelyn, describing in his *Diary* the deplorable state to which the great church was reduced, said it was already made "a den of thieves." First there came the Rebellion, and then there came the tongues of fire in 1666, and the finest cathedral England ever saw went its way. Would that in better times we were less constantly unmindful of the truth that its successor was neither a museum of sculpture nor yet a concert-room, and that He whose house it was would not be robbed of His rights with impunity.

#### CHURCH AND STATE ON THE CONTINENT.

The Berlin Catholic Association having been closed by the Government, it has been decided to form a Berlin Association of the Centre Party, the object of which is to bring about a closer political union among the Catholics.

THE CONVERSION of a parish priest, Alceste Lamna, to the Evangelical Church, has created a sensation in Rome. He is a Doctor of Divinity, and has been professor of philosophy at the Vatican Seminary, and teacher of mathematics at a polytechnic school.

The correspondent of the *Pall Mall Gazette* at Geneva, writing on Thursday, says:—"The resignation by Père Hyacinthe of his functions as Curé of Geneva, announced this morning, has caused a certain sensation here, but has taken no one by surprise. It has put an end to a state of things which for many months past was becoming more and more intolerable to M. Loyson. Invited to Geneva in the name of the Liberal Catholics, and elected to the position of curé, he constantly and consistently advocated the reform of the Church of Rome, always insisting that he belonged to that Church, loved it, and by no means wanted to overthrow it. He soon discovered that a considerable section of the Liberal Catholics were (as he says) 'neither Liberal in sentiment nor Catholic in religion,' and that their object in supporting him was to make use of him as an instrument for the destruction of the Church of which he still professes to be a member. In addition to this cause of his discontent with his position, there was another equally strong. The Constitution of Geneva, more especially as remodelled by the laws passed in April last, gives to the secular power, as represented by the Conseil d'Etat, great power in regard to religious matters, and places all religious bodies in a singularly subservient and dependent position in regard to the State. It may indeed be said that the Minister of Public Instruction, for the time being, has considerably more power in Geneva in matters religious than the Archbishop of Canterbury has in the affairs of the Church of England, and pretty nearly as much power as the Pope claims over Catholics. More than once Père Hyacinthe has protested against being submitted to the infallibility of M. Antoine Carteret (the Minister of Public Instruction, and a Freethinker) and his friends, and declared even a stronger objection to it than to the infallibility of the Pope from which he had fled. Those two causes combined to render his position of Catholic curé of Geneva intolerable to him; and, as they have been recently aggravated, and threaten to become still more so in the future, he has solved the difficulty by resignation."

The Archbishop of Munich has delivered to the King of Bavaria a protest against the administration of the sacrament at confirmation by the Old Catholic Bishop Reinkens.

THE DISESTABLISHMENT MOVEMENT.—The Executive Committee of the Liberation Society have decided to hold a conference for the North of England at Manchester on the 4th of November; to be followed by a public meeting in the Free Trade Hall.

It is stated that four ex-Wesleyan preachers are studying for holy orders in the Theological Seminary at Lincoln.

The Rev. Prebendary Kemble, rector of Bath, has resigned his appointment in consequence of ill-health. Mr. Kemble was appointed to the living in 1869, by the Simeonite Trustees.

Having become law, an association of ratepayers has been formed in Richmond, Surrey, to carry out the provisions of the Public Worship Regulation Bill, and to put a stop to certain objectionable practices in the parish churches.

NONCONFORMITY LOOKING UP.—The Lord-Lieu-

tenant of the county of Glamorgan has just placed upon the Commission of the Peace for that county, the names of eight gentlemen who are Nonconformists.

THE SCOTCH KIRK AND THE PATRONAGE QUESTION.—The Commission of Assembly has been summoned by the Patronage Committee to meet on Wednesday next. It is not, however, expected that the committee will have been able to prepare the regulations required under the Patronage Abolition Act, and the more important part of the business will probably be adjourned until another meeting in November.—*Scotsman*.

THE EXETER REREDOS CASE.—Judgment was given in the Court of Arches on Thursday in the Exeter reredos case. The matter came before Sir Robert Phillimore in the form of an appeal from the decision of the Bishop of Exeter, who, as it will be remembered, ordered the removal of the reredos. The Dean of Arches, in a lengthy judgment, reversed the order of Dr. Temple, on the ground that, in his opinion, the bishop had no power to deal with the erection. He also considered that the images upon the reredos were not objectionable. The case will now go before the Judicial Committee of the Privy Council for final decision.

THE IRISH CHURCH.—It is much to be regretted that when Mr. E. Jenkins, M.P., tabled a motion in the House of Commons for a complete return relative to the financial arrangements made by the Irish Church body it was resisted and mutilated. Had it been granted, it is said some strange revelations would have occurred. One statement is that proof would have been forthcoming to show that representatives of the Church were making capital out of the necessities of particular clergymen, and were by this means accumulating a fund which will, in spite of the so-called disendowment, make the Irish Church one of the richest religious communities in Christendom.

UNION OF CHURCHES.—A circular, signed by Dr. Dollinger, convening a conference at Bonn next September "of men belonging to different Churches, and desiring the great future union of Christians," has been published. The purpose of the conference is stated to be an examination of the "formule of faith of the first centuries of the Church, as also the doctrines and institutions which were held essential and indispensable in the Universal Church of the East and West before the great separation." It is not intended to absorb or fuse the different Churches, but to establish an ecclesiastical communion on the basis of "unity in things necessary," with the maintenance of every Church's peculiarities which do not alter the substance of the ancient faith.

A CLERICAL PLURALIST.—No fewer than four livings become vacant by death of the Rev. Philip Gurdon, which took place at Cranworth Rectory, Norfolk, on Saturday. Mr. Gurdon, who graduated at Cambridge in 1823, was appointed rector of Reymerton in 1825, the value of the living being about 500*l.* a year, with house, and the population under 400. In 1828 he was appointed to the rectory of South Burgh, near Walton which is worth about 250*l.*, with a population of 300. In 1832 he entered on his third and fourth livings, the rectory of Cranworth, with Letton Rectory, the value of which is stated to be 450*l.*, with house, and a population at Cranworth of 257 and Letton of 109. The total income of these benefices, all of which were "family livings," was about 1,200*l.* a year, with a gross population of 1,000. Mr. Gurdon became a beneficed clergyman two years after his ordination, and had held the three livings together since 1832.

THE CASE OF MARTIN V. MACKONCHIE came before Sir R. Phillimore in the Court of Arches on Thursday, in the shape of an application on the part of Mr. Mackonchie, to examine on oath Mr. John Martin, the promoter, in reference to the allegation of the defendant that the suit was by a non-parishioner, and contrary to the wish of the churchwardens. It was also stated that 1,800 members of the congregation had expressed their desire to the Bishop of London that the case should not proceed. Mr. Martin, it was stated on the proceedings, had interfered in the affairs of the parish, and was a violator of its peace and unity, and unworthy of appearing in an ecclesiastical court, where he had promoted the suit as an agent of the Church Association. Sir R. Phillimore declined to grant the application, and also an appeal against his refusal to the Judicial Committee of the Privy Council. An application by the promoter for an early day of hearing was also refused, and the court rose for the long vacation.

THE "LUXURIES OF RITUAL."—The London correspondent of the *Manchester Guardian* says:—"One of the mysteries connected with the slow but sure advance of Ritualism in the Church of England during the last ten years has been the comparatively easy fashion with which the altars have been decorated with choice cloths, the communion plate has been studded with rich jewels, and even the eucharistic vestments have been embroidered with gold and precious stones. As a rule, this expenditure has been attributed to the 'silly women' popularly supposed to be led captive by the priests; but I am informed that, in cases where local resources fail, there is now an organisation at work to supply all these luxuries of ritual, and it has, it is stated, helped to introduce vestments into upwards of sixty churches, besides giving candlesticks, stores, altar cloths, &c., at a cost of about 1,200*l.* In the face of the Public Worship Bill it need scarcely be added that the 'Society of St. Alphege,' as it is termed, is preparing for further action."

DEATH OF PRINCIPAL FAIRBAIRN.—The sudden death of the Rev. Patrick Fairbairn, D.D., Principal of the Free Church College at Glasgow, took place on Thursday. The reverend gentleman was in his usual health on Thursday—at least he made no mention of illness. He went to bed at a late hour evidently in good health. Very shortly after he had retired for the night, however, on Mrs. Fairbairn entering his bedroom and approaching the bedside, she discovered that her husband was dead. Dr. Fairbairn was about sixty-eight years of age, and was the son of a farmer in Berwickshire. He was educated at the University of Edinburgh, and on closing his studies was licensed as a preacher of the Church of Scotland. He was a very voluminous writer in the departments of theology and Church history, and several of his works have taken a standard place in ecclesiastical literature.

J. H. GRANDPIERRE, D.D.—Dr. Grandpierre, who may be considered to have been the leader of French orthodox Protestantism since the death of the Rev. Frédéric Monod, died a few weeks ago. Though not so well known in England as some of his more brilliant contemporaries, he will probably be more highly valued than most of them when his become more fully known. He was born at Neuchâtel, began his ministry at Basle, ministered for some time in Paris in the chapel of the Rue Taitbout, but afterwards re-entered the National Protestant Church, in which he continued till his death, which took place when he was seventy-one years of age. For a long time he edited the *Esperance*, a weekly paper, and took part in the business of most of the committees connected with the various religious societies in Paris. Some of his works are, "An Address to Dissenters," "The Teachings and Examples of the Fathers of the Reformed Church," "A Word on the Variations of Protestantism," "Reflections on the Separation of Church and State," "Protestantism in Society," with a great many works on practical theology and experimental religion, in which department of sacred science he especially distinguished himself.

ECCLESIASTICAL FEES.—Whatever the Public Worship Bill has done or failed to do, it has, at any rate, let the country know something of the ridiculous and wasteful expenditure of the Ecclesiastical Courts. It will scarcely be believed that, while Parliament was anxiously debating how some 3,000*l.* should be provided for the salary of the new judge, more than 70,000*l.* received in the shape of fees was divided among diocesan officials, three-fourths of whom are acknowledged to have no duty to perform. The office of the chancellor of a diocese was declared by Lord Shaftesbury some three years ago to be in almost every instance "an absolute sinecure," yet the chancellors receive fees in the aggregate amounting to 8,600*l.* a year. The registrars, who in most cases discharge their very light duties by deputy, receive 21,000*l.* a year, and so with the surrogates, apparitors, sealkeepers, and the rest. These offices enable bishops to provide for their relatives, friends, and dependents, down even to their superannuated servants, who act as apparitors and so forth. The fees exacted press hardly on many people, but especially on the poor clergy, and it is calculated that the income from marriage licences alone would more than sufficiently provide for the necessary diocesan staff, and leave a surplus which might be applied to the payment of the Public Worship Judge, or in any other fitting way.—*Spectator*.

A LIVING AT SEVENOAKS.—The Rev. H. F. Sidebottom, who has acted as rector of this parish for the last thirteen years, has just vacated the living under somewhat extraordinary circumstances. The late rector, the Rev. T. Curteis, was also patron of the living, and by his will, passing over his only son, who was in orders, and who had acted as one of his curates for many years, he vested the patronage in trustees for the benefit of his grandson, then a youth of about thirteen, the primary qualification in his own immediate successor being age, as no one was to be appointed under sixty-five; and when the grandson, who was thus early to be devoted to the Church, should be by age, and position in the Church, capable of taking charge of the parish as its spiritual head, the then holder was to resign. There was, however, the alternative that if the grandson should decline to enter into the Church after attaining his majority the advowson was to be sold, but the then rector was to occupy for life. At one time it seemed that this alternative would have been adopted, for the living was actually offered for sale, but the reserve price not being realised, the matter ended. The grandson subsequently altered his mind, and was ordained, and, as the Rev. Samuel Curteis, he next month takes possession of the rectory, Mr. Sidebottom, who has reached the venerable age of nearly four score, having to retire in his favour. Under these circumstances considerable sympathy is felt for the aged rector.—*South-Eastern Gazette*.

The report that Professor Longfellow was to write a biography of Charles Sumner is contradicted upon authority. A Boston paper states that Mr. Sumner left materials for a very interesting volume, picturing his history before he engaged in the public service, which is in the hands of his literary executors; but no person to whom they would be willing to entrust it has as yet signified a desire to embody it in the biographical literature of the country. The speeches of the Senator are being edited by the executors, and will contain at least four volumes more.



## Religious and Denominational Notes.

## THE WELSH CONGREGATIONAL UNION.

The third annual meeting of the Welsh Congregational Union was held during last week at Merthyr Tydfil, when about 300 ministers and laymen from all parts of the principality were present. The proceedings commenced on Tuesday evening by the delivery of two sermons at Zoar Chapel, by the Revs. R. S. Williams, of Bethesda, Carnarvon, and W. Evans, of Aberaeron. On Wednesday morning, at seven, the delegates met in conference at Ynysgau Chapel, to discuss the various questions set down for consideration. The chair was occupied by the Rev. Simon Evans, of Hebron, Pembrokeshire, and a paper on "The position of Children in the Christian Church" was read by the Rev. J. Jones, of Machynlleth.

At ten the chairman for the year, the venerable William Griffith, of Holyhead, took the chair, and delivered the presidential address, taking for his subject—"Congregational Independency, its defects, advantages, and essentials." The address was delivered with the speaker's usual impressiveness, and was received with enthusiasm. In the afternoon, Professor PETER, of Bala, read a paper entitled—"The Claims of Religion arising out of the Improved Conditions of the Times." A paper by Professor Rowlands, B.A., of Brecon, was read on—"Our Political Responsibilities as Independents." A warm and interesting discussion followed, in which several gentlemen took part, including Mr. Carvell Williams, secretary of the Liberation Society. The concluding sitting of the conference was held on Thursday, presided over by the Rev. D. Roberts, of Wrexham. A warm discussion arose on the absence of any notice of the meetings of the Union in the daily papers, and it was resolved that in future the meetings of the Union be advertised in the local papers of the town in which they are held. A suggestion thrown out by the Rev. Dr. Rees, of Liverpool, that a statue to the memory of Dr. John Owen be erected at Dolgelly, his native place, was several times alluded to with approval. It appears that Dr. Owen lost the Llwyn estate, in Merionethshire, on account of his conversion to Independency.

On Wednesday evening a public meeting was held at Zoar Chapel, under the presidency of Mr. Henry Richard, M.P. The large building was crowded to excess, and the proceedings throughout were characterised by the greatest enthusiasm.

Mr. HENRY RICHARD, M.P., said: Some of you may think that it is a great change for me, and probably a great relief, to leave a political assembly in which I have been sitting for between four and five months, to come into an ecclesiastical assembly like this. But you are entirely mistaken. For a considerable time past I have been taking part in what was much more like a church convocation than a political Legislature. (Laughter and cheers.) The House of Commons is becoming more and more an ecclesiastical body. I was looking over the list of the public bills brought before Parliament during the present session, and I find that the two interests which have given us most trouble, which have principally occupied our time and attention, have been the publicans and the Church, or, to use the language of our Conservative friends at the last election, our national Church and our national beverage. I have reckoned up these bills, and I find the number of those introduced for regulating the liquor-traffic was eight, and the number of those introduced for regulating the affairs of the Church was eighteen. So we have been oscillating between things spiritual and things temporal. Perhaps you would like to know the titles of a few of the latter. We had a Church Patronage (Scotland) Bill, a Church-rates Abolition (Scotland) Bill, a Churchwardens Bill, a Colonial Clergy Bill, an Ecclesiastical Offences Bill, an Ecclesiastical Patronage (Church of England) Bill, a Monastic and Conventual Institutions Bill, a Public Worship Facilities Bill, a Public Worship Regulation Bill, a Uniformity Acts Amendment Bill, an Archbishops and Bishops Appointment and Consecration Bill, a Bishop of Calcutta's Leave of Absence Bill, &c. I suppose you will think this last a curious matter to bring before the House of Commons. I presume that any one of the Ministerial friends by whom I am surrounded could take his holiday without asking leave even of the Congregational Union of Wales. But the Bishop of Calcutta is not so fortunate. There must be a bill brought before Parliament, which has to be read the first time and second time and third time in the House of Commons, and then to be read a first time, a second time, and a third time in the House of Lords, and finally to get the assent of the Crown before this unfortunate can get leave of absence for his holiday. (Cheers and laughter.) For the last two months especially, with the exception of an occasional Irish row, our work has been entirely to discuss the condition, to settle the quarrels, to arrange the internal affairs, or to resist the arrogant aggressions of two Established Churches. Our talk has been of presbyteries and synods, of general assemblies and convocations, of the election of ministers and the payment of salaries, of

parishioners and communicants, of the Westminster Confession, and the Articles of Religion, of rites and ceremonies, of doctrine and discipline. We have been appealing to and citing from the League and Covenant of the Church of Scotland, the ecclesiastical canons of the middle ages, the Book of Common Prayer, which has been produced bodily in the House, and extracts read from it in the debates. We have appealed to everything but the Bible. It might have been thought in discussing such questions— theological, ecclesiastical, devotional—that we should above all have summoned the authority of that Book which is regarded and represented as the statute-book of the Christian Church—the New Testament. (Cheers.) But that was not convenient. Go to anything but to that law and testimony. What possible bearing could the instructions given in that book in reference to voluntary communities of men sanctified in Christ Jesus, and called to be saints, have upon those strange politico-ecclesiastical bodies, those compounds of church and world, of religion and politics, called State Churches! I believe I was the only one who ventured to bring a bit of the Bible into the discussion, and though, I am bound to say, the allusions were received with perfect respect, yet I have no doubt they were felt to be strange and out of place. It seems to me that if things are to go on after this fashion you will have to look for other qualifications in those who are to represent you in Parliament from those which you have been accustomed to look for. You must not only put your candidates through their political catechism, and see whether they are sound on the suffrage and free trade, on the Land Laws and the relations of capital and labour, on national expenditure and foreign policy, on the government of India and the colonies, and so on; but you will have to pass them through their paces as to their knowledge of theology and ecclesiastical history, and see whether they are properly up in their Church Catechism and Thirty-nine Articles, in the canons and rubrics of the Church of England and the confession of faith of the Church of Scotland, whether they are duly conversant with the Prayer-book and the Romish Missal. (Laughter and cheers.) There is a cheerful time before future candidates for Parliament. If there are any here who aspire to that dignity, I advise them at once to begin a course of study under my friends Professor Morris, of Brecon, or Professor Morgan, of Carmarthen. (Laughter.) Looking at what has been going on in Parliament, from our point of view, it is impossible not to be struck with some peculiarities of thought and feeling which prevail among members of Established Churches. One of these is their utter distrust of liberty. (Hear, hear.) The Gospel is described in its own records as the perfect law of liberty. But members of Established Churches dread nothing so much as freedom. Everything must be done by prescription and rule. All the clergymen in the kingdom must be put into a strait-waistcoat of uniformity. They cannot be trusted with the smallest amount of discretion. Last Parliament they came to us in the House of Commons to fix the particular passages of Scripture which clergymen were to read all the year round in every church in the kingdom. In answer to a plea put forward, that some liberty of choice might be allowed to them, so as to adapt themselves to the varied circumstances that may arise in the history of a Christian congregation, an hon. member instantly replied: By no means give them that liberty of choice, for if so, we shall have a clergyman who has a dispute with his parishioners about any question of dues, or rates, getting up of a Sunday morning and reading the story of Ananias and Sapphira. (Loud laughter.) No, they must read the same lessons, they must say the same prayers, they must profess the same creed, they must preach the same doctrines, they must assume the same attitudes, they must practise the same gestures—all must be done to pattern. The whole twenty thousand or more ministers of the Church must be bound rigidly within the iron hoop of uniformity; and what is the result? What we all might have expected. So far from uniformity, there is endless diversity, bitter discord, fierce internal strife, far more than there is among those churches who act according to the perfect law of liberty. I don't know exactly what may be the number of the Free Evangelical Churches in the United Kingdom. If, as I have seen it stated, on apparently good authority, the various Methodist bodies alone, including, I presume, the Welsh Calvinistic Methodists, have 15,000 chapels, then we may fairly conclude that all the other bodies, the Independents, the Baptists, the English Presbyterians, the Free Church, and the United Presbyterians of Scotland must make up between them 10,000 more. Thus we have 25,000 chapels belonging to the Free Churches. They are bound by no Act of Uniformity. They swear to no common creed. They are tied down by no rubric to observe a common form of worship. Yet, I venture to say that the minister of any one of these may occupy the pulpit and conduct the service of any other one without the people perceiving any essential distinction in the doctrine or the prayers—(loud cheers)—whereas in the Act of Uniformity church you might hear, according to the declaration in the *Times*, "any doctrine which only extreme subtlety can distinguish from Roman Catholicism on the one side, Calvinism on the other side, and Deism on a third," while you might meet with forms of worship, varying from the utmost simplicity consistent with a liturgical form, to the full-blown pomp and pageantry of the Romish ritual. So great is the

difference between the unity of the spirit in the bond of peace, and the unity of the letter according to Act of Parliament. (Loud cheers.) Another peculiarity one observes in the members of the Established Churches is their faith in law, rather than life and love, as the means of keeping religion alive in the land. I remember Sir Roundell Palmer, now Lord Selborne, saying in a speech he delivered on the Irish Church debate, "I have no dislike to the voluntary principle. I cannot forget that Christianity conquered the world on the voluntary principle." (Cheers.) But such is the effect produced by long and servile dependence upon State instrumentality, that there are many excellent men who profoundly believe that if that were withdrawn religion would perish, or, at least, decay and dwindle almost to nothing. Now, we must judge such men very charitably and leniently. They have been brought up under the influence of different ideas and traditions from ours. However mistaken, this, I believe, is with many of them a matter of earnest conviction, and they look forward with unaffected dismay to the separation of the Church from the State. But it is curious, also, to mark their inconsistency. When my friend Sir Wilfrid Lawson brings in a bill to diminish drunkenness by diminishing the temptations to drunkenness he is always met with the cry, "You can't make men moral by Act of Parliament." This sentiment is always received with triumphant cheering, as if it settled the whole question. And yet the very men who raise this cry, and who cheer this cry, do not hesitate in a hundred ways to imply their belief that you may make men religious by act of Parliament. (Cheers.) What I say to you, friends of the Congregational Union of Wales, as the result of my observations in the House of Commons, is this, rejoice in the liberty you enjoy as free churches. (Cheers.) I declare to you I cannot understand how pious members of the Church of England—and there are many such in Parliament—can bear the humiliation of having all the affairs of their Church tossed to and fro in debate in such an assembly as that composed of men of all religions and of no religion. Here you are engaged in discussing various matters connected with the interests of your denomination, controlled by no authority, and subject to no law but this law. (Here Mr. Richard put his hand on the Bible, which was on the pulpit behind him, amid the loud cheers of the meeting.) Well, then, let us stand fast in the liberty wherewith Christ has made us free, and never permit ourselves under any temptation whatever to be again entangled in that yoke of bondage which neither we nor our fathers were able to bear. If I might venture to utter one word of exhortation to those fathers and brethren by whom I am surrounded, many of whom are much more qualified to give me advice than I am to give it to them—it would be this—take care of the spiritual life of the churches. We have nothing else to rely upon. We have no State patronage. We have no smiles of the titled and noble and powerful in which to bask. We have no wealthy national endowments on which to lean. We have no fantastic doctrine of apostolic succession wherewith to impose on the credulity of the superstitious. We have no priestly pretensions with which to clothe our ministers, under cover of which they can pretend to perform acts of spiritual magic. We have no pompous and elaborate ritual to dazzle the sense and fascinate the imagination. In place of this we have only one thing—spiritual life, deep religious earnestness, a profound and habitual conviction that we are doing the work and enjoying the presence of our Divine Master. If we lose this we lose all. Let us be watchful, therefore, that in these exciting times the spirit of controversy to which we are driven as Nonconformists is not allowed to stifle the spirit of devotion. We cannot avoid the controversy. On the contrary, there are gathering symptoms from all points of the compass that the conflict is waxing stronger and warmer day by day. Many of us may lament this, and feel weary of the perpetual attitude of watchfulness and antagonism we are obliged to maintain, and long for peace and rest. But we cannot help ourselves. We should be guilty of a cowardly desertion of duty if we were to retire from the conflict. We are sometimes told that in becoming political Dissenters—such is the nickname given to those who are contending for principles that lie at the foundation of our national liberties—we are degenerating from the spirit and forsaking the example of our forefathers. A more absurd statement never was made. Was the life of our ancestors one of retirement and ease? Did they stand aloof from the struggles of their times? Had our Puritan fathers no battle to fight? Had our Nonconformist fathers no battle to fight? Had our Methodist fathers no battle to fight? They had to contend with precisely the same adverse powers and influences with which we have to contend, only under enormously greater disadvantages. We can truly say with the poet,

We are sons of sires who baffled  
Crowned and mitred tyranny;  
They defied the sword and scaffold  
For their freedom—so will we.

But we need not say that. Thanks to their heroic courage, their unswerving constancy, we have no sword or scaffold now to fear. But the same spirit still survives. Of this we have recently had a pregnant illustration in the Endowed Schools Bill brought before Parliament, and happily, in part at least, defeated. The Prime Minister, in withdrawing it, said it was so obscurely worded that he could not understand it. But we understood it perfectly, that is, we understood its tendency and



object. Its intention, beyond all doubt, was to deprive the Nonconformists of all share in the administration of the endowed schools, and their children of all share in their honours and rewards. At such a time, therefore, as this, we cannot lay aside our armour. On the contrary, we must be more than ever prompt, alert, and resolute, for, as I have already intimated, the great and final conflict is drawing nigh. But let us watch over our feelings and tempers that we conduct it not unworthily of the great principles and issues that are involved. The battle is the Lord's; let us fight it in the spirit of the Lord, so that when the victory comes—and it may come earlier than some of us have been accustomed to expect—it may be a victory so untarnished, that we may dare to hang our banners in the temple of the Lord. (Loud cheers.)

The meeting was afterwards addressed by the Rev. H. Oliver, B.A., of Newport, on the "Influence of Dissent and State-Churchism on each other"; by the Rev. P. Howell, of Festinaio, on "The Perils of the Service of Song in the Sanctuary in these Days"; by the Rev. R. Morgan, of St. Clears, on "Our Duty in reference to the great increase in the traffic of Intoxicating Liquors"; and on the "Testimony of History to the Evils of State-Churchism," by the Rev. Dr. Rees, of Swansea.

During Thursday morning sermons were delivered at six in the various chapels, by ministers chiefly from North Wales.

#### THE WESLEYAN CONFERENCE.

This ecclesiastical body has been in session since our last, and the conference will close with this week. A great deal of the business has been chiefly of denominational interest.

The report of the committee appointed two years ago to consider the question of the rearrangement of districts led to an animated discussion. The committee stated that the principle by which they had been guided in recommending the proposed alterations was that in each district there should be a sufficient number of laymen as well as of ministers of competent ability and experience to administer effectively the affairs of the district, and to give adequate weight and influence to their proceedings, at the same time keeping in view the future development of Methodism. Mr. RATTENBURY questioned the wisdom of the whole proceeding, and considered that there was a much more important question to be settled before the details of this scheme were submitted—namely, the whole question of the relation of district meetings to the Conference. Until that principle was settled the proposed rearrangement of districts was a mischievous intermeddling which would do more harm than good and create great heartburnings in circuits. He was convinced that the plan would in no way tend to the strengthening of Methodism. Dr. OSBORN utterly repudiated the idea that they needed large districts to work their system, for it had been worked well in small ones. The plan had created so many heartburnings and threatened to create so much more dissatisfaction that he was convinced the true wisdom was to postpone the entire scheme for a year. The work of God was superior to all theories, and this scheme was a mere theory. Bishop Beveridge had said that "Charity was above rubrics," and he would say that charity was above boundaries. Perhaps the committee had laid the foundation of a scheme which might one day rise to a goodly house, but their policy was delay; they could not carry the scheme without peril, which was proved abundantly by documents which they had in their possession. He therefore moved that the consideration of the report be delayed for another year. Mr. RATTENBURY seconded the motion, and Mr. G. S. ROWS supported it. On the other hand, it was strongly opposed by Dr. James, Mr. Bedford, and Dr. Rigg, the last declaring that if he wanted to throw everything back for twenty years he should vote for Dr. Osborn's resolution; whereas if they wanted to prepare the way for a general representative conference they must begin by rearranging the districts. Mr. BOWDEN having stated that twenty-one out of thirty-four districts had expressed their approval of the plan, Mr. BEDFORD moved and Mr. GERVASE SMITH seconded an amendment to the effect that so much of the plan be accepted as had been approved by the district meetings, but the amendment was lost by three votes, 130 voting for and 133 against it. Dr. Osborn's motion was then carried.

On Wednesday the most solemn ceremony of the session—the ordination of young ministers—was held; and in order to afford an opportunity to as many people as possible to witness the ceremony, ordination services were held at Truro and Penzance, twenty-three ministers being ordained at the former place and twenty-four at the latter; but the greatest interest centred in the services at Truro, as there the ex-President, the Rev. G. T. PERKS, was to deliver his charge. The ordination service was performed by the president, Dr. Fushon, who was assisted in the "laying on of hands" by the Revs. John Farrar, W. Arthur, John Bedford, Dr. James, W. M'Mullen, John Hall, James Grose, and Dr. Rigby. The President commenced by reading passages from the Holy Scriptures, commencing with Christ's commission to His Apostles,—"All power is given to Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Prayer followed, and then the

laying on of hands, the President repeating over each candidate the following words:—"Mayest thou receive the Holy Ghost for the office and work of a Christian minister and pastor, now committed unto thee by the imposition of our hands; and be thou faithful dispensers of the Word of God and of His holy sacraments. In the name of the Father, and of the Son and of the Holy Ghost. Take thou authority to preach the Word of God and to administer the holy sacraments to the congregation." The Rev. G. T. PERKS, ex-President, delivered the charge to the newly-ordained ministers.

At Penzance the ordaining ministers were the Revs. Luke H. Wiseman (who delivered the charge), Dr. Stamp, J. Rattenbury, C. Preat, Dr. Osborn, Dr. Jobson, T. Llewellyn, C. Haydon, J. Hargreaves, W. Jackson, W. B. Joyce, and S. Coley.

On Friday the Committee for the Extension of Methodism in Great Britain laid before the Conference the names of three ministers from whom to elect a permanent secretary, whose whole time should be devoted to the work. They were—the Revs. John Walton, George S. Rowe, and W. Gibson. Mr. Rowe was elected, receiving 147 votes to 105 for Mr. Walton, and 23 for Mr. Gibson. The Revs. C. M. Osborn and Alexander Macaulay had previously been selected by the committee, but both declined to be put in nomination, on the ground that they could be of more use to Methodism on circuit work.

Dr. Moulton, classical tutor at the Richmond Missionary College, and who took a high position at Cambridge University, was appointed Principal and Head Master of the New Wesleyan High School to be established at Cambridge. The appointment was strongly opposed by the Rev. Luke Wiseman and the Rev. F. Napier, on the ground that Dr. Moulton's loss to Richmond and to London would be severely felt, and that he could do more good in his present sphere than he could at Cambridge.

On Monday the committee appointed to select a successor to Dr. Moulton as the theological tutor at Richmond recommended that the appointment be not filled up this year. Dr. Moulton would not leave the college till Christmas, and with an assistant tutor the work could be carried on for the present. This was agreed to. In the report from the Committee of Privileges it was stated that a petition had been presented against the amendments in the Endowed Schools Act. A communication had been addressed to the Registrar-General on the subject of marriages. He sent a courteous reply, but said as it was impossible in the present session to legislate on the subject he did not see that any good result could arise from meeting a deputation of the committee.

The Conference was occupied for a considerable time in discussing a correspondence laid before them by the secretary. It appeared that the Rev. H. Keet, one of the Wesleyan ministers, recently lost a daughter, who was buried in Owston Ferry Churchyard. He instructed a mason to place a stone at the head of the grave, but the vicar of the place, the Rev. G. E. Smith, refused to allow it to be put up unless the words "Rev." and "Wesleyan minister" contained in the inscription, were erased. The vicar unceremoniously refused to have anything to do with the Rev. Mr. Keet, and would only communicate with him through the stonemason. Mr. Keet thereupon wrote to the Bishop of Lincoln, from whom he received the following letter:—

Sir,—In reply to your letter received this morning, I beg to inform you that it is the duty of an incumbent to examine the epitaphs which it may be proposed to inscribe on grave-stones in the churchyard of his parish, and that he is required by law to make objections to anything in them which in his judgment is liable to exception.—I am, dear Sir, yours faithfully,

LINCOLN.

Mr. Keet thereupon wrote to the archbishop as follows:—

July 3, 1874.

To his Grace the Archbishop of Canterbury.—My Lord,—Having recently lost a dear child, and interred her in the Owston Ferry Churchyard, I requested a mason to put up a stone with the following inscription:—"In loving memory of Annie Augusta Keet, youngest daughter of Rev. H. Keet, Wesleyan minister, who died at Owston Ferry, May 11, 1874, 'Safe sheltered from the storms of life.'" To my great surprise and grief the Rev. G. E. Smith, the vicar, has refused to admit the stone into the yard unless the words "Rev." and "Wesleyan minister" are left out. Will you kindly inform me whether the vicar has the right to object to a stone bearing a title which is acknowledged by the Government of the kingdom, and in accordance with general usage? Dr. Ace, the vicar of Laughton, being made acquainted with the case, has, in kindly sympathy, requested me to submit it to your consideration, and also reminded me of the fact that some few years ago the Vicar of Easingwold interposed a similar objection to the word "Rev." being placed on Dr. Newton's tombstone, and that Dr. Musgrave, the Archbishop of York, strongly recommended the incumbent to withdraw such an objection, as a matter of prudence and policy, and not tending to produce godliness and brotherly love.—Waiting the favour of your kind reply, I am, my Lord, yours truly,

H. KEET.

The Primate thus answered:—

Lambeth Palace, July 13, 1874.

Dear Sir,—I am sorry that press of business has prevented my sooner answering your letter of the 3rd inst. on the subject of the proposed inscription on the tombstone of your daughter, which you state that the Rev. G. E. Smith, the vicar of Owston, has refused to admit into the churchyard unless the words "Rev." and "Wesleyan minister" are left out. I presume from

what you say that you are a regularly appointed permanent minister of the Wesleyan denomination. I don't feel called upon to give an opinion as to the legal question whether in so doing Mr. Smith keeps within his rights, but certainly consider that the objection you mention as urged by him is one which ought not to be made. I should be surprised if the bishop of the diocese, should you apply to him, did not take the same view as myself.—Believe me to be yours faithfully,

The Rev. H. Keet. A. C. CANTUAR.  
Mr. Keet then wrote to Bishop Wordsworth as follows:—

Owston Ferry, July 15, 1874.

My Lord,—Since I received your kind reply I have met with Dr. Ace, of Laughton, who deeply sympathises with me, and recommended me to the Archbishop of Canterbury. I have enclosed for your perusal a copy of my letter to him and his reply. As the vicar, the Rev. G. E. Smith, refuses to communicate with me on the subject (excepting a verbal negative through the stonemason), I, now, with the greatest deference, but most earnestly, beg your lordship's kind offices with the vicar that the objection may be withdrawn. As a parent, I am very anxious to erect a stone to the memory of my dear departed child; and this feeling is intensified by knowing that I cannot remain long located in this place, as, by law of the Wesleyan Conference, no minister can remain more than three years in a circuit.—I am, my lord, yours faithfully,

HENRY KEET.

The Bishop of Lincoln immediately wrote in reply:—

Risholme, July 16, 1874.

Sir,—I beg to acknowledge your letter of yesterday, containing a copy of one from the Archbishop of Canterbury. It is to be regretted that the claim urged by you, as a Wesleyan preacher, to be designated by the title of "reverend" upon a monument to be erected in a burial-place of the Church of England should be mixed up with the question of laying a tribute of parental affection to a beloved daughter no more. What title should be given you by your own co-religionists is not the point at issue, and I express no opinion upon it. But the question is whether the title of "reverend" should be conceded to you on a tombstone by ministers of the Church of England, who are the responsible guardians of her churchyards. It is not easy to determine what is the exact meaning of the title of "reverend" as claimed by a Wesleyan minister. If the title is to be taken to imply that he is a person in holy orders, duly qualified to minister the Word of God and Sacraments in a Church, then I am bound to say that the laws to which I am subject would not allow me to recognise him in that capacity. I hope to have the happiness before long of admitting some Wesleyan preachers to holy orders in the Church of England, after due training and trial. But I should be chargeable with equivocation and duplicity towards them, and with dishonesty and treachery towards the Church of England, if I were now to designate them by the title of "reverend," to which they all have a just claim after ordination and by its means. If the title of "reverend" to which you lay claim, and by which you desire to be designated in a consecrated burial-place of the Church of England, is intended only to indicate that you are appointed to preach in a Wesleyan place of worship, I would venture to remind you of another epitaph that was inscribed on the tomb of the founder of Wesleyanism himself. John Wesley was described as the patron and friend of lay preachers. He regarded his preachers as laymen; he warned them against calling themselves ministers, and after his death, the Wesleyan Conferences in 1793 and 1794 forbade them to assume the title of "Reverend." Anyone that gives them the title contravenes the injunctions of John Wesley, for whose memory I entertain sincere respect, and to whose authority I desire to defer in my relations with the members of that important religious community which derives its name from him. A title is a distinctive attribute belonging to a special person or class. If I give a title to a person to whom it does not belong I am liable to the charge of flattery him, and of wronging those to whom the title does belong. For such reasons as these I have abstained from giving the title of "Reverend" to Wesleyan preachers, not, I need hardly say, from any feeling of disparagement towards them, but because I honour consistency and truth, and because I am sure they would despise me if I acted against my conscience, and were to practise that kind of liberality which courts popularity by giving away what does not belong to it.—I am, dear sir, yours faithfully,

LINCOLN.

Mr. Henry Keet, Wesleyan Preacher.

The correspondence drew forth strong protests against the intolerance which it exposed. The Rev. Dr. James said that the bishop suffered under an ecclesiastical monomania which prevented the proper exercise of his reasoning faculties. The Secretary of the Conference hoped the correspondence would be referred to the committee of privileges. The President thought that the only action which could be taken would be to give the letters world-wide publicity. A question was asked if legal advice had been taken on the subject. The Rev. John R. Hargreaves submitted that a resolution should be passed expressive of admiration of the archbishop, denunciation of the bishop, and in support of Mr. Keet. The Rev. M. Hurst asked was it fair and right to publish the archbishop's letter without his consent. He felt sure this correspondence would do good to some of them who had been a little slow, and would help on a great movement which had been before the country some time. The Rev. Luke Wiseman thought that the whole correspondence should be made public through the usual channels of information. He hoped it would be published, and the question with him rather was, if it were wise for the Conference to go out of its way to pass a special resolution on the matter. The Rev. T. Macculagh thought that counsel's opinion should be taken on this point, and if vicars had this power claimed by Mr. Smith, it was time to get an alteration of the law. Several others gave expression to similar views. The correspondence was referred to the committee of privileges. The Revs. Dr. James and



R. N. Young were appointed the secretaries of the committee.

The Secretary read a letter from the Sunday School Union calling the attention of the Conference to the importance of all religious bodies uniting in special prayer for Sunday-schools, reminding the Conference that the 25th and 26th October next had been fixed upon as suitable days, and asking the Conference to recommend the Methodist Sunday-schools to observe them. The letter was duly acknowledged. An immense quantity of business remaining to be transacted, the Conference resolved, for the remainder of the time, to sit in the evening.

#### UNITED METHODIST FREE CHURCHES.

The annual Assembly of the United Methodist Free Churches has been in session, at Newcastle-on-Tyne, and closed on Friday. The president for the year is the Rev. J. Garside. Amongst other matters a resolution has been carried in the assembly after full discussion on the motion of the Rev. R. Chew, seconded by Mr. Ridgway, of Salford, authorising the Connexional Committee to render financial assistance from the Connexional Fund to local evangelistic labours, in such cases as it may deem advisable, where local missionaries shall be employed; the maximum grant not to exceed one-half of the expenses. That such missionaries shall be engaged by, and responsible to such churches, circuits, or district meetings, as may need such agency. Mr. T. Cuthbertson, of London, proposed that aid be afforded to the London district towards the support of a special mission for the metropolis. The Rev. M. Miller and Mr. C. Cheetham supported the motion, which was carried. With a view to carry out this resolution, it is proposed to raise £500 a year, nearly one half of which has been promised. In reference to the mission fund it was stated that the increase for the home circuits was £11,118 7s. 2d.; expenditure, £10,390 10s. 7d.; an increase of income upon the year of £1616 12s. 4d. The connexional statistics showed an increase of ministers on the year, 5; leaders, 3; members, 805; of members on trial, 1,334; Sunday scholars, 5,491; teachers, 465; chapels, 8.

On Tuesday night the Rev. J. Adcock (ex-president) delivered his charge to the young men received into full connexion. On Wednesday morning a hearty vote of thanks was given to the ex-president for the charge, and he was requested to prepare it for publication in the connexional magazine. Votes of thanks were also given to the missionary secretary and treasurer, and corresponding secretary; also to the connexional and missionary committees. The Rev. W. Hubbard read the report drawn up by the committee on the spiritual state of the connexion. Mr. Pearsall Smith, of America, was introduced to the assembly, and was received with applause. He addressed the member on "Full Personal Consecration to God." At noon ministers of other evangelical churches in the town attended, and spent an hour in fraternising with the members of the assembly.

On Wednesday evening a garden-party in connection with the assembly was held at Jesmond Dene, the grounds of Sir W. G. Armstrong, C.B., of Armstrong-gun celebrity. Some hundreds took tea in the banqueting-hall, kindly thrown open.

On Friday a memorial was received from the British and Foreign Anti-Slavery Society, requesting the assembly to use its influence in bringing to a successful issue the work already commenced by Sir Bartle Frere in regard to East Africa especially, and generally throughout the world. A resolution was passed recognising the valuable services of Sir Bartle Frere, and directing a memorial to the Government to be drawn up pressing upon them the desirability of vigorously carrying on the work commenced by Sir Bartle Frere in relation to the slave-trade. A memorial was also read from the Good Templars of Newcastle and Gateshead in respect to the liquor-traffic. A resolution was passed to the effect that they in common with the memorialists regretted the evils of the liquor-traffic, but as their churches were free, they did not deem it expedient that they should interfere with the use of fermented liquor in celebration of the Lord's Supper. The Rev. Marmaduke Miller moved to the effect that the bill introduced by the Government for the reversal of the policy established by the Endowed Schools Act was impolitic and unjust, and that the thanks of the assembly should be accorded to Mr. Gladstone and others who successfully opposed that bill. The motion was carried. The Connexional Treasurer moved that in the judgment of the assembly it was desirable as early as practicable to establish a connexional school for the training of such sons of ministers and laymen as might choose to avail themselves of it. The resolution was carried. The Connexional Treasurer then moved that the matter should be referred back to the Connexional Committee for full consideration. The proposition was agreed to. An invitation from the Rev. S. Chester to hold the next annual assembly at Nottingham was accepted.

At yesterday's sitting of the Conference the number of members was returned at 351,645, being an increase of 3,065, with 24,794 on trial. Mr. M'Aulay, Mr. M. Osborn, Mr. Bush, and others, spoke of remarkable revivals in various parts of the connexion. When the Conference resumed the final consideration of the stations, great difficulties arose, especially in reference to the Cornwall District. There was every desire shown to meet each case; but, after full deliberation, the President put the motion, "That the stations be now confirmed." Nearly every hand was held up, and the residences

of more than 1,600 ministers were fixed for another year by the vote thus taken.

#### UNION CHURCH, BELGRAVE, LEICESTER.

The new church at Belgrave, which has been erected by the exertions of the Nonconformists resident in the above thriving suburb of Leicester, is now sufficiently complete to allow of public worship being conducted in it. The opening services were therefore held on Wednesday last. At mid-day there was a numerous congregation, many persons from Leicester being present. The preliminary parts of the service were conducted by the Rev. W. B. Bliss (minister elect), the Rev. C. H. Gough (Wesleyan), the Rev. E. Hipwood, Kibworth (Independent), and the Rev. T. Stevenson, of Leicester (Baptist). The sermon was preached by the Rev. Dr. Brock, of London. In the evening a sermon was preached by the Rev. R. Harley, formerly of Leicester. The two collections realised 61l. The new building is planned for 500 persons, and has a schoolroom underneath. The style of architecture is early English Gothic, the material for the walling being red brick and Bath stone. The total cost, including the ground, will be about 3,500l.

At the close of the morning service a luncheon was served up in the schoolroom, provided by Mr. Roberts, of the Temperance Hall, Leicester, to which nearly 200 sat down. Alderman Viccars presided, and very heartily congratulated the friends in Belgrave on the very favourable circumstances under which they were assembled that day.

The Rev. W. B. Bliss, the pastor of the new church, read letters of apology for non-attendance from Mr. A. M'Arthur and others, and described the circumstances under which the movement was commenced, one of its chief promoters being the late Mr. Richard Harris. Towards the total cost (as above) they had received 1,550l., exclusive of 240l. promised. As they were aware, this was to be called the Belgrave Nonconformist Union Church. Some of their friends did not approve of their calling the building a "church," and some said they were imitating the Church of England. That idea he repudiated altogether, and he maintained that the word church was the right word to use. It was derived from a Greek word which meant in English, "the Lord's." Now, as this building was for carrying on the Lord's work, and was intended for no other purpose than to promote the glory of God, this building was really and truly "the Lord's." Therefore, he maintained that the word they had chosen was the correct word to use. They had also called it a Union Church, and that arose in this way. The gentlemen who originated this movement belonged to different sections of the Church—they were all members of the family of God, though holding different opinions on some non-essential subjects. They came to the conclusion that it would be quite practicable for them to have a building in which they could worship together, in spite of the differences of opinion that existed amongst them. (Hear, hear.) They were of opinion that in such a neighbourhood as that there was hardly room for denominational operations, and that if they were united they would be able to carry on the work they had to do far more effectually. In all their deliberations there had been the greatest unanimity and harmony. They were also Nonconformists, taking their stand on the principle that Christ alone was the Head of the Church, and they could recognise none other; whereas the Church of England recognised the head of the State as the head of the Church, and permitted Parliament to control its affairs. This principle was so important, so sacred, that they could not sacrifice it. They simply desired to see all sections of the Church working in their own way to promote the glory of God—none of them supported or controlled by the State—and then they would cease to be Dissenters, for that which they now dissented from would have ceased to be. (Hear, hear.) He had come there with a determination to preach faithfully what he believed to be the truth of God.

The Rev. J. P. MURSELL next addressed the meeting, expressing his pleasure at being present with them, and his earnest desire for the success of the work they had entered upon. In the name of the Baptist denomination he very heartily welcomed Mr. Bliss to this his new sphere of labour, and prayed that the Divine blessing might attend all his labours. (Applause.)

The Rev. A. MACKENNAI said he had great pleasure in following his friend. On behalf of the Congregational Union of the county he begged to express the pleasure with which they had taken part in the movement which had led to the erection of the building they had opened that day. Mr. Bliss had stated as the reason why this had been made a Union Church that, in the present state of the population, there was hardly room for denominational labours. He hoped that, however large Belgrave might become—and he hoped it would increase till it reached Leicester—there never would be found room enough for denominational labours in the place. (Hear, hear.) If 5,000 persons had a right to maintain a place of worship according to their own peculiar views, so had 50 or 100, who might hold different views—(Hear, hear)—but if these different communities came together and found that they could work together more effectually in Christian labour by joining one another and having only one Christian organisation and one building, than they could by having separate buildings and separate Christian organisations—however

large or small the population might be—he held that that was abundant reason for the formation of a church such as that was. (Hear, hear.) That he believed to be the real reason why this church had been formed on this basis. He was very glad to see churches formed on this basis, and he thought it was the proper basis on which all the new churches should be formed. Where there were failures it was not at all because of any defect in the principle, but in consequence of the unwisdom of those who carried the experiment out. He very sincerely congratulated the new church on the excellent choice they had made, and he could assure Mr. Bliss that the ministers he had come amongst would co-operate with him with all cordiality and affection.

The Rev. S. ATTENBOROUGH, of Leamington, said he came there that day commissioned by the ministers and other Christian friends at Leamington to tell the Belgrave friends how much Mr. Bliss was esteemed and respected whilst at Leamington, and how sincerely they desired his success and prosperity here. If they wanted a straightforward man—a man of strict integrity, and who would stick to his principles and do his work in a honourable and upright manner—then they had got the right man in the right place; but if they wanted an easy, wavering man, who could obey everybody's suggestions, and bend to every passing breeze, then they had made altogether a wrong choice. (Applause.) Mr. J. E. PICKARD, on behalf of the committee, expressed their thanks to the ministers who had taken part in the services that day. Dr. BROCK, on behalf of the ministers, acknowledged the vote in a humorous speech, in which he referred to the various visits he had paid to Leicester—the first time being in 1831, when he was going to Derby to a school for six months, for he had tried to get into college, but they found him so rough and so unkempt they could do nothing with him till he had been to school first to get polished up. (Laughter.) After some kindly allusions to Mr. Mursell, Dr. Brock concluded by saying he was now nearly three score and ten, and he was very glad to have had the opportunity of taking part in the opening of another chapel before he reached the allotted number. The Rev. R. Harley, F.R.S., having briefly expressed sympathy with the movement, and his congratulation to the minister and people, the meeting terminated with a vote of thanks to the chairman.

EMMANUEL CONGREGATIONAL CHURCH, CAMBRIDGE.—A stained glass window, the gift of Dr. Nathaniel Rogers, of Exeter, is to be placed in front of this new church, recently opened. A beautiful design has been prepared by Mr. Drake, of Exeter, and it is expected that the window will be finished during the month of September.

BAPTISMAL SERVICES AT BOURNEMOUTH.—From the want of necessary places of worship for persons of the Baptist denomination, the ceremony of immersion according to the rules of that church has been performed publicly in the sea. The persons baptized used bathing-machines, and the services on the occasion were delivered by the minister standing by the side of the vehicles before being drawn into the water.

HECKMONDWIKE.—The bicentenary of the foundation of the first Congregational Church in Heckmondwike, on July 29, 1674, was celebrated on Wednesday in last week, by services in Westgate Chapel, in which the Revs. J. Fearnley, A. Mines, H. H. Oakley, and Mark Howard took part; at George-street Chapel, where the Rev. Dr. Parker preached; and by a tea-meeting, presided over by the ladies from the Upper Westgate and George-street congregations. At the public meeting which followed, Mr. George Burnley read an interesting historical sketch, after which several ministers delivered addresses. The Rev. A. Mines remarked that it had been cast into the teeth of Independency that it only flourished in large towns, and was not fitted for villages; the falsehood of that might be seen by looking round at Gomersal, Hopton, Batley, Healey, Norrithorpe, and many other places. The proceedings were brought to a close with the benediction.

CONGREGATIONALISM IN THE MIDLAND COUNTIES.—At the invitation of their friends in Derby the Congregationalists of the Midland Counties will hold a series of meetings in that town, on the 7th, 8th, and 9th of September. The principal subjects for discussion will be "Christian Life," and "Christian Work." The meetings will be inaugurated by a united communion service, to which Christians of other denominations will be invited, and in which ministers of other denominations will take part. All the meetings and conferences will be open to the Christian public, as the object contemplated is in no sense denominational, but to promote Christian life and Christian work. The Rev. George Stewart, of Glasgow, one of the leaders in the great spiritual movement in Scotland; the Rev. Dr. Falding (Principal of Rotherham College), the Rev. R. W. Dale, M.A. (Birmingham), the Rev. J. R. Paton, M.A. (Principal of the Missionary College, Nottingham), the Rev. J. P. Darnton, B.A. (Chester), the Rev. W. F. Clarkson, B.A. (Lincoln), the Rev. J. Wilson (London), the Rev. T. Atkin (Glossop), the Rev. Morley Wright (Leicester), the Rev. J. Calvert (Sheffield), S. Morley, Esq., M.P., H. Wright, Esq. (London), H. Lee, Esq. (Manchester), and other representative men of the denomination are expected to be present.

MISSION SCHOOL, BLACKHEATH.—The speech and prize day at this school took place on Thursday



evening, July 30, and the schoolroom was densely filled with friends who had come to witness the proceedings. The Rev. Joseph Beazley, of Blackheath, occupied the chair. Among the company were the following missionaries:—The Rev. Dr. Moffat, the Rev. G. Pritchard, the Rev. W. Sykes, of South Africa, the Rev. C. Rattray, of Demerara, the Rev. Mr. Murdoch, and Mrs. Allen, from Ceylon. The proceedings commenced with a hymn, and a prayer was offered by the Rev. William Sykes, of Inyati, South Africa. The pupils then delivered a variety of recitations from Wordsworth, Macaulay, Barham, Moore, and other poets, including the representation of scenes from the "Medea" of Euripides, the "Phormio" of Terence, Molière's "L'Avare," and Shakespeare's "Merchant of Venice." There were also choral and instrumental selections from Rossini, Beethoven, and other musicians. After this the Chairman delivered the prizes and certificates to the boys. Gayley of Shanghai, and Anderson of South Africa, each obtained four prizes; Hall of Tientsin, Stallworthy of Samoa, and Allen of Colombo, each received three. The chairman made appropriate remarks in distributing the various books, noticing the care displayed in selecting them. After the distribution of the school prizes, Mr. E. J. Chinnock, the headmaster, stated that thirteen boys had passed the last Cambridge examination, of whom nine obtained honours—three among the senior candidates, and six among the junior. Three of these boys obtained a mark of distinction in English subjects, and one in Latin. As there had been no public distribution of the certificates gained in the Cambridge examination at the Blackheath centre, they had been reserved for this occasion. Prizes were also presented by Mr. Beazley to those who passed in honours. After the distribution of the certificates, the captain of the school, C. M. Gayley, on behalf of the pupils, presented the headmaster with a pair of handsome Dresden vases as a token of esteem and affection. Mr. Chinnock very heartily thanked them. Mr. Beazley gave a short address to the boys, and congratulated the master on the state of efficiency in which the school is at the present time. The Rev. Dr. Moffat, who was received with great applause, said he had been delighted with what he had seen and heard. He heartily congratulated the master on the state of the school, and the improvements he had been able to effect. It could scarcely have been better. He referred to various incidents of his early life, and to the splendid example of Dr. Livingstone. A vote of thanks to the chairman brought the proceedings to a close.

HANLEY.—On the 27th of July the memorial stones of the new Welsh Independent Chapel and Schools, Mayer-street, were laid by Mr. Woodall, J.P., and Mr. G. Melly, M.P. There was a good concourse of people to witness the ceremony. The new erection is estimated to cost 1,650*l.*; the chapel is to be adapted for 300 persons, and the schoolroom for 300 children. After a short religious service, conducted by the Rev. D. Horne, Mr. R. Jones presented Mr. Woodall with a handsome silver trowel and polished mallet, with which the foundation-stone of the chapel was duly laid. In the course of his subsequent remarks Mr. Woodall said:—

We rejoice to think that no change of locality weakens the devotion of the Welshman to those principles which have been so fearfully maintained amongst the mountains and valleys of Cambria. I must confess that I would as a rule rather see consolidation than multiplication of the free churches, but I have no hesitation, in the name of the English Congregationalists of North Staffordshire—and I hope I may also say in the name of all other Protestant Dissenters—in wishing God speed to the enterprise which makes an important stride to-day. On every hand, indeed, the aspect of these ecclesiastical conflicts which enliven the repose of the Conservative reaction is much that of forcibly feeble struggles to avert the inevitable. We see men, who have all their lives declaimed against the election of ministers by their congregations, as a remedy worse than the disease of simony, driven to leave the patronage of the Scotch Church in the hands of communicants and adherents. The handwriting on the wall is plain indeed when a Tory Parliament entrusts the expenditure of money derived from national property and local taxation to the mere pews of worshippers who in many Highland parishes have remained faithful to the deserted Establishment. It is impossible to look around without seeing how completely the constitutional principles of a National Establishment of religion are being abandoned. A member of Parliament, of whom Welshmen are with good reason proud—Mr. Henry Richard—reminded the House of Commons a few nights ago, that, according to Hooker, "there is not any member of the Commonwealth who is not also of the Church of England." But bent on making hay in their passing period of sunshine, a vigorous effort is now being made to buttress the Church party with the ecclesiastical and educational endowments of the nation; to retain in fact the national resources under the control of denominations which, maintaining the name and prestige of established churches, are in their narrowed constitutions essentially sectarian. None can more ardently desire unfettered freedom for the Episcopalians than do their brethren of the free churches, but we are bound to emphasise on all suitable occasions our conviction that the withdrawal of State endowments must accompany the abandonment of State control, and that such desperate expedients as those which now find favour are not only contrary to the undeviating tenour of modern polity, but impossible of serious acceptance by those who, though they have long ceased to participate in the ecclesiastical revenues, have never sold their birthright as English citizens, nor forfeited their right to a voice in the disposal of national property. I hope you will feel with me that at a time when we are providing by voluntary agencies for the spiritual necessities of a steadily and rapidly-increasing population,

it is not out of place to review the administration of that department of State which theoretically is responsible for the work. And while we may feel some pride and satisfaction in seeing other systems of Church government approximating in practice to our own, I trust we shall ever be alive to the practical lessons which the experience of other denominations may inculcate. With all our jealousy of anything approaching to the authority exercised by synods and conferences, I trust we shall yet see a closer alliance of Congregational Churches, and that we may experience in the active sympathy of Christian brotherhood a wise employment of our various resources for mutual help and mutual encouragement.

Mr. Melly, M.P., who was cordially received, proceeded to lay the memorial stone of the schools. The stone and trowel, which was presented by Mr. R. Anroyl, bore suitable inscriptions. After he had laid the stone, Mr. Melly declared it to be well and truly laid. The hon. gentleman then ascended the stone, and in the course of a short address said:—

Who are the enemies against whom these Welsh friends of mine erect this fortress this day? Their names are ignorance, infidelity, intemperance, intolerance. These are the names whom this fortress will seek not only to repel but to attack, and the guns with which this fortress will be armed are the Christian faith and the open Bible. (Hear.) The doctrine which will be preached here will be no Ritualistic teaching. (Hear.) The ministers who will attend here will be the servants, not the priests of the people. (Hear, hear.) They will not stand by the gate with the key of this church in their hands and deny entrance to any man. The first enemy they will combat will be ignorance—to ignorance they will say, "Come here and learn;" and the second enemy they will combat will be infidelity—infidelity is the child of ignorance, and they will show within these walls how an all-bountiful and all-loving Creator has cared for the happiness, for the welfare, for the life of the smallest insect, and the prettiest flower. They will show how, culminating in the greatest of His creatures—man, he has implanted a love, an affection, and self-respect, which, beginning in this world, must live for ever. And the third enemy will be intemperance. They will show in these walls—first to the Bands of Hope, and next to the grown-up men and women, that God has given many beautiful and godly gifts, which are safe in the use but deadly in the abuse, and that they must so use them, thinking with another who said that the body of a man was the temple of God. Finally, their fourth enemy is intolerance, and intolerance is the child of ignorance, intolerance is the child of infidelity, intolerance is the child of intemperance: the child of ignorance, for he who is ignorant does not know that as there are many intellects, and many views, which almost any honest man may hold so, if truthfully held, and honestly acted up to, may lead Christian men and women to the heaven to which we all look; the child of intemperance, for there may be drunkenness of the mind as well as of the body, and I hear intemperate speeches made not only in Hanley but in another place, for which the only justification would be intemperance of the mind. (Hear, hear.) These are the enemies which we erect this fortress to combat, and the guns with which we shall fight are earnest, persistent, Christian endeavour, an open Bible and fearless teaching and preaching, and good-humoured and unbounded self-sacrifice and service on the part alike of young and old. I believe a great time is opening for Sunday-schools. I believe Sunday-schools to be the true solution of the religious difficulty. I believe the time has nearly come when it will be known, when it will be found out, once and for ever, that religious teaching is not the task of the State but of the community, and that it is not to endowments, but to voluntary subscriptions, that we must look alike for churches, our chapels, and our Sunday-schools. I unhesitatingly and fearlessly state that the time has fully come when the majority of the people believe that there is not a religious body, church, chapel, or denomination of any kind, that will not improve by trusting to themselves instead of trusting to the State. And, again, the time has already come when, as regards domestic and religious teaching, it cannot be got from the State, and it cannot be found in the secular schools of your town, and yet I am one of those who believe that the teaching of a definite religious faith is a vital part of the teaching of true religion. But it cannot be taught by the State, and one condition upon which it should be taught is that it shall be taught to those persons who believe in it, and to those children whose parents wish it to be taught. Let it be relegated to the Sunday school, where the Sunday-school teachers will teach, and where the scholars will attend to that which they ought to learn. As our population grows, the work of the Sunday-school will extend, and the teaching will become more easy, more useful, more efficient; and, looking to the time when the population will be better instructed in all secular knowledge, they may be taught that highest of all knowledge—the knowledge how to live and how to die.

Mr. J. R. Cooke proposed, and Mr. Furniss seconded, a vote of thanks to Mr. Woodall and Mr. Melly, which was acknowledged with acclamation.

FRESH-WATER FISH AND THE DROUGHT.—In England, in Ireland, and in France the drought has told heavily against fish life. During the past few days the Seine, near Asnières, presented an extraordinary spectacle. Shoals of fish of all sizes lay on the surface of the water as if half dead or stupefied. As a matter of course, the opportunity was not lost, and the gamins of Paris for a time did a smart stroke of business, carrying off heavy baskets of roach, barbel, carp, and jack to be sold in the markets. A somewhat similar scene has been witnessed round Oxford, where fish of all sorts and sizes, from half-grown minnows to pike of 20*lb.*, have been picked up dead in the shallows. In many parts of Ireland, and especially in Leitrim, the trout in the smaller streams have been nearly destroyed.—*Town and Country.*

## Correspondence.

### DISENDOWMENT.

To the Editor of the Nonconformist.

DEAR SIR,—The speech of the Rev. D. Loxton, of Sheffield, on Disendowment, delivered at the last Triennial Conference of the Liberationists, and since published by the society, is as suggestive as it is able. An advertisement, prefixed to the pamphlet, explains that it is sent forth, "not as an authoritative exposition of the society's views, but as a contribution towards the discussion of a subject of some difficulty." It is fair to assume that the speech is intended to elicit an expression of any "difference of opinion" that may exist, especially as this "difference of opinion" is alluded to in the advertisement. With your permission I propose to call attention to two or three moot points.

Mr. Loxton conducts his readers—the lateness of the hour at which he spoke prevented him from leading his hearers—to the conclusion that the State possesses an absolute right to all the property said by many to belong to the Church. He is not, as he shows, singular in this belief. All Liberationists, with all constitutional State-Churchmen, agree that by law the emoluments, endowments, and other possessions of our National Church, as of any other State institution, are the property of the nation. Some members of the Liberation Society, and myself among the number, doubt the wisdom of insisting on the mere letter of the law. A people, like an individual, may be legally right, but morally wrong, in pressing a claim. The question therefore arises whether, in disendowing the sect which enjoys for the present the doubtful advantage of State patronage, some regard should not be had to moral, as distinguished from legal, claims. Such claims may not be found "in the bond," but a righteous nation takes a broad view of what is just, and does not do a moral wrong in maintaining a legal right. We should conduct our argument as citizens rather than as lawyers.

There is, I remark in passing, an unaccountable flaw, as it appears to me, in Mr. Loxton's statement of our case. On page 8 the speaker reports himself as saying, "We know as an unquestionable fact of history, that the State did actually take possession of the property of the Catholic Church at the time of the English Reformation." This is a large concession to make to the Romanists, and it is one of which damaging use might be made by Church defenders. Certainly I was ignorant of this so-called "fact," and now it is stated I decline to let it pass unquestioned. Did the Catholic Church ever possess as owner the property dealt with "at the time of the English Reformation"? The Catholic Church was represented by the Pope or by the prelates—I should say by the Pope. He was its head, its ruler, and its lord. It is news to me that the Pope of Rome or his Church, as an ecclesiastical organisation, had the right of ownership in the tithes, or in the endowments by which the prelates and the clergy of England were sustained. History tells how Henry I. and others disputed the claim of the Pope to grant the symbols of investiture to bishops, and how Pope Gregory VII. eventually acknowledged the rights of the king in relation to the temporalities of the benefices of bishops and abbots, though he refused to surrender the papal claim to appoint to spiritual offices. The Church of England was a national church before "the time of the Reformation," and Mr. Loxton's argument in support of the right of the nation to ownership in the property devoted to its maintenance is as applicable to the fifteenth as to the nineteenth century. A more than cursory glance at Gibson's "Codex," Blackstone's "Commentaries," Kemble's "Saxons in England," and other works enables me to say that it is questionable whether the tithes and ecclesiastical endowments were "the property of the Catholic Church," and that consequently it is not "an unquestionable fact" that "the State did actually take possession of" its property "at the time of the English Reformation." If your readers will consult the 25 Henry VIII. c. xix., by which the Pope was disestablished, and 1 and 2 Philip and Mary, c. viii., which re-established the Pope, and 1 Elis., c. i., which finally disestablished Popery, they will see that the point in dispute "at the time of the English Reformation," was whether the Pope should have spiritual jurisdiction in this realm. The ownership of the property other than Peter's pence, and tenths, and first fruits, was then, as now, in the State, and all the State did was to decree that it would not employ the nominees or believers in the authority of the Pope in any ecclesiastical office whatsoever. No change was made in the ownership of the property in the sixteenth century. The Church of England was a national Church in the days of the Saxons, and it has never ceased, from those days to these, to be national. I point out this fact lest Liberationists should imagine that the State took away property from the Romanists in the sixteenth century, and then, for the first time, endowed a National Church.

Much more serious is the practical proposal made by Mr. Loxton. He evidently fears the influence of "an ecclesiastical confederation" such as the Anglo-Catholics, if disestablished, might create. With him I hold that the Irish Church Act contains many errors, and that the disendowment is very incomplete. But I do not regret with Mr. Gladstone that the clergy are



less free to practice "the mummeries of superstition" than they were in the days of the Irish Church Establishment. Free Protestant Churches control their clergy; and in Ireland it is found, except I misread the papers, that the clergy have less power, and the laity more power, than before disestablishment. Mr. Loxton, however, speaks so much that is true respecting the manner in which the Irish Church was disendowed or, rather, re-endowed, that most of us would with him protest against the repetition of the method and conditions in the case of the Church in England. One fact should be borne in mind. When a Church has been disestablished and disendowed, the church still exists. Except we all have been using "words without meaning," there is a Church, consisting of bishops, clergy, and communicants, which we propose to disestablish and disendow, and we no more desire to destroy, by the action of the State, this Church than we wish to legislate Methodism out of existence. The difficulties of disendowment are connected with the claims of this Church. Mr. Loxton has a compromise. The problem with him is, "How may the State give up the control of the Church without originating an ecclesiastical confederacy which shall be independent of it and hostile to it?" Why imagine hostility? An Episcopal Church exists in the United States, but, though "independent of" the civil government, it is not "hostile to it." Is it charitable to suppose that disestablished Episcopalians will be unpatriotic, enemies to their country? The problem is one which the event will solve very satisfactorily; for (1) there is no reason to impute treason to the disendowed Church of the future, and (2) should it unexpectedly prove to be treasonable, the rest of the nation will know how to deal with it. Mr. Loxton would meet the difficulty "partly, by the withdrawal of the national endowments from the Church, and by making the clergy dependent upon the voluntary support of their flocks"; and "partly, by placing the Church buildings under the control of the congregations who worship in them, giving them the right to choose their religious teachers where they please, and to connect themselves with any ecclesiastical organisation or confederacy they may prefer, but withholding (the italics are not ours) from them the power to bind the church property in perpetuity to any ecclesiastical confederacy whatsoever." On this plan I offer the following comments:—(1.) It is quite right that the State, when sufficient cause is shown, should withdraw national endowments from the Church; but, I submit, it would be wrong for the State to carry out our views "by making the clergy dependent upon the voluntary support of their flocks." This may be, in our judgment, the best mode of maintaining a Christian ministry, but the State has nothing to do with it, and ought not to help or to hinder it. If we, as a nation, resolve to cease our support of any clergy, the "flocks and the shepherds should be left to make their own arrangements. There are many who think that the clergy should not be made dependent upon their flocks for stipends, and the State ought not to make them in any case dependent on, or independent of, their congregations. (2.) I object, for a like reason, to the second part of the proposal. It is contrary to the genius of Episcopacy, as of Methodism, to give to congregations "the right to choose their religious teachers where they please." Mr. Loxton, in effect, pleads for the patronage of the principle of Congregationalism by the State. The State should have nothing to do with our ism or the ism of Episcopalians. We object to the State having anything to do with "the right" of congregations "to choose their religious teachers." (3.) But why hand over national buildings to these congregations? A note informs us that Mr. Loxton holds that the State might grant the gratuitous use of them or charge a rent for them to "the congregations who worship in them." The gratuitous use would probably be preferred by the congregations. Has Mr. Loxton considered what his proposal involves? why should this privilege be granted to Episcopalians? The present congregations would still be the favoured and petted people. Is this the liberation of religion from State control? or, would the State continue to control these national places of worship? Is it the liberation of religion from State patronage? or, would the State continue the patron of certain congregations of worshippers? Is it religious equality? or, would the State continue to show favour to some and not to others, in consequence of their attendance at particular places of worship? If the Liberation Society has published this speech on disendowment to learn the views of its members, I hope it will be made evident that Mr. Loxton has not represented the views of Liberationists.

I should not have written this letter only to criticise. "A more excellent way" than that Mr. Loxton points out can surely be discovered. Very briefly I submit to your readers a few propositions. (1.) The Church of the Anglicans—which is a distinct sect or denomination with personal adherents—has moral claims to set against the legal claims of the nation to ecclesiastical property. With Mr. Loxton, and perhaps more firmly than he, I should claim, as legally and morally belonging to the nation, all the endowments, tithes, buildings, and other property attached to the National Church, which existed before the year 1602. But since 1602, and especially during the present century, private individuals have given much to the nation for

the maintenance of the creeds and worship which we identify with the Church to be disendowed. There is no legal claim against the nation for the restitution of the property. The gifts were absolute, because the State would not accept them conditionally. But is there not a moral claim? Some respect should be shown to the purpose of the donors. Thus much, whatever private individuals out of their private resources have given for the maintenance of Church of England worship and preaching, dating from 1602, I think Episcopalians can justly claim as theirs on the disendowment of their Church. (2.) To me it is no objection that the property would be considerable. If the members of any Church create property the State should allow its unrestricted use by them. Whether endowments ought to be permitted by the State is another question. I would deal with Episcopalians as with Methodists, and with the endowments of all churches as with the endowments of hospitals. My sole plea is that the Church, if disestablished, should be permitted to go out with the property her own children have created for her use and benefit. (3.) The State should make no conditions, and after disestablishment should have no more to do with places of worship formerly Episcopalian than with Baptist chapels. So soon as the Church exists separately from the State, the property, righteously falling to its lot, should be handed over to it. The Wesleyan Conference owns property. It is not for us to decide what shall be the constitution of the body holding property belonging to the disestablished Church. But why should not Convocation, or the Church Congress, or the Diocesan Synods, or some other organisation, be as capable as the Wesleyan Conference of control over property? Mr. Loxton and I may object to conferences, and convocations, and synods, being Congregationalists. That is no reason why the State should refuse to allow them to be owners of property. (4.) As to all the rest of the property now employed by the nation in the maintenance of the Church, after the exhaustion of life interests in offices and their emoluments, but not, as Mr. Loxton suggests, after paying the market value of advowsons and next presentations, which market value represents an evasion of the law, should not tithes, endowments, and all other descriptions of property, not included in the exception stated above, be devoted to national and non-religious uses, such as the relief of the poor and the secular education of children?

Pardon, Mr. Editor, the length of this letter. The impossibility of speaking after Mr. Loxton at the Conference, for the hour was too late and the audience too impatient for discussion, and the publication of the speech by the society are my reasons for asking you to insert these criticisms and comments, which I have vainly endeavoured to condense. Perhaps the importance of the subject will also plead for me.

Yours respectfully,  
CHAS. WILLIAMS.

Accrington, August 3, 1874.

#### NONCONFORMITY AT CAMBRIDGE UNIVERSITY.

To the Editor of the Nonconformist.

SIR,—As inquiries are not unfrequently addressed to me concerning attendance at college chapels by Nonconformist University men, and as I am aware that difficulties sometimes arise in connection with it which a little previous care would prevent, I venture to address a few words to you on the subject. It is very well known that since the abolition of University tests, no Nonconformist need attend college chapel at all. But as the tutors and deans are Episcopalians, they seem naturally to glide into a way of putting the matter which favours the custom of attendance.

The Nonconformist freshman is often asked not whether he chooses to attend college chapel or not, but if he objects to it; and, as in some cases he has very little idea what an intolerable burden it is to keep chapels, and is moreover somewhat overwhelmed by the blending of dignity and suavity in the College Don, he answers, "Oh, no! not at all." In a few weeks he discovers his mistake, but has a hesitancy about making an effort to rectify it.

The method of procedure is very simple. If the student is of age, he is to inform his tutor when he enters that he is a Nonconformist, and that he elects not to attend college chapel. If he is under age, he is to bring a note from his parent or guardian to the same effect. This saves all future trouble.

I am glad that a large number of the Nonconformist students who are at present in the colleges do not attend the college chapels at all, and as recent events have proved that it is desirable to put as wide a gulf as possible between ourselves and the time when the National Universities were denominational institutions, I hope that the young men who come up here in future years will go to swell their numbers.

I am, your very obedient servant,  
MATTHEW ROBERTSON.

Cambridge, Aug. 10, 1874.

#### "HEAD OF THE CHURCH OF ENGLAND," "THE PROTESTANT CHURCH."

SIR,—The question of the monarch's "headship" in the Church of England having been recently denied

by a Tory Statesman, and subsequently maintained with wondrous learning by Whig lawyers and others, it may not be inappropriate to republish a statement which originally appeared in the *Protestant Dissenter's Magazine* of August, 1796. In the course of "a memorial of St. Bartholomew Day," the writer says:—

How expressly the highest notions of the royal supremacy have been avowed, will appear from the following circumstance related by Bishop Burnet (in his "History of His Own Times," vol. ii., p. 398, 8vo edition), that Parker, Bishop of Oxford, altered the king's authority in matters of religion in so indecent a manner, that he condemned the ordinary form of saying "that the king was under God and Christ" as a crude and profane expression, asserting that though the king was indeed under God, yet not under Christ, but above Him! But indeed if the sovereign can make other articles of faith, other terms of communion, other rites of worship than Christ hath ordained, and can authoritatively dictate to His ministers what they shall, and what they shall not, preach; is he not, in the words of the Bishop of Oxford, evidently not under, but above Him?

The Bishop of Oxford here referred to, is the one who wrote "A Discourse of Ecclesiastical Politie, wherein the Authority of the Civil Magistrate over the Consciences of Subjects in matters of Religion is Asserted: The Mischiefs and Inconveniences of Toleration are Represented, and All Pretences Pleaded in Behalf of Liberty of Conscience are Fully Answered." This is a gem of a book, in its way, and fully substantiates what Burnet says of his brother bishop. Dr. Owen answered the bishop on behalf of the Nonconformists of his day, and Andrew Marvel transfixed him in the "Rehearsal Transposed."

The bishop, however, stated the views of a bishop on the question of the Supreme Headship of the Church of England, and while the Church constitution remains as it is, and as it was in Parker's day, and till certain Acts of Parliament be repealed, the bishop's assertions respecting the Sovereign's place in the Church of the realm—gross, impious, and revolting, as they sound—are founded upon facts which cannot be gainsaid.

This question of the Sovereign of England being the Head of the Church of England has been debated a good deal of late, but the more it is examined, the less does the question become debatable. It is not many years since the late Bishop Wilberforce pettishly affirmed in the House of Lords, that inasmuch as Queen Elizabeth had declined the title of "Head," therefore such designation did not properly belong to the Sovereign. The Lord Chancellor of the period (Lord Westbury), however, quietly disposed of the bishop's objection in these words:—

The right reverend prelate has, in the same excited manner which characterised the greater portion of his speech, and at which I beg to say I was not at all surprised, with much license of speech charged me with misrepresenting a passage in an Act of Parliament (3 Hen. VIII.). My apology for him, I think, must be that he himself does not quite understand it. The passage cited claims for the Crown as head of the Church all jurisdiction and authority, but he says that the title was disclaimed by Queen Elizabeth. So it was in a spiritual sense, but "head of the Church" is in common phraseology the ordinary mode of expressing the supremacy of the Crown; it occurs in subsequent statutes, and Queen Elizabeth claimed to herself jurisdiction in a more effective manner as supreme governor of the Church of England.

The Church of England has also recently been denied the character of "Protestant." It has been gravely asserted that the word "Protestant" nowhere occurs in the Prayer-book, or in the offices and constitution of the Church, and therefore it may safely be affirmed that the Church is not Protestant and was not meant to be such. On the other hand, the asserters of her Protestantism have pointed to the language used in the Coronation Oath and to that of the Act relating to the union of the kingdoms of Great Britain and Ireland as expressly affirming that the Church is Protestant.

There is another Act of Parliament to which these latter might have referred, in which they would have found the Protestantism of the Established Church most unequivocally expressed, and this is 9 George IV., known as the Act for the Repeal of the Test and Corporation Acts. In this Act are these words:—"Whereas the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, are by the laws of the realm severally established permanently and inviolably." . . . The terms of a declaration then follow, which all persons who would qualify for office under the Act must subscribe. The declarant has to "protest, testify, and declare," that he will not use his office "to injure or weaken the Protestant Church as it is by law established in England." The Act from which these extracts are taken is perhaps the most recent declaration of the Protestant character of the Church of England, and as Parliament, and Parliament alone, has power to declare what is the religion of the Established Church, its declaration on the point ought to be regarded as decisive.

The Act will also serve to answer a very silly question, which some simple people have occasionally asked—viz., when and how was the Church of England established?

I am, yours faithfully,

JAMES BROWN.

Barnley, Aug. 8, 1874.



## PRIESTCRAFT IN BIRMINGHAM.

To the Editor of the Nonconformist.

SIR,—No one who has come much into contact with the clergy of the body which still styles itself the "Church of England," can have failed to perceive how artfully the High-Church party tries to misrepresent the importance and meaning of the Sacraments. It is not surprising that Ritualists, who attach a blasphemous importance to baptism, confirmation, and the Lord's Supper, administered by priests, should do their best to deceive their followers. It would not signify so much were the High-Church party alone to look upon the clergy as men set apart by God Himself for certain great ends, because Ritualists, whether in or out of orders, do not attempt to conceal their pretensions to superior sanctity. They, like the Roman Catholics, are outspoken enough to entitle them to respect for their candour. It is far otherwise with many of the Low-Church clergy, in whom the same spirit of priestly authority is strong, though they do not so openly declare their opinions and beliefs. This spirit of intolerance and superstition, which pervades nearly all the parties into which the Church of England is broken up, is lamentably strong, and must remain so as long as no one who is not ordained by a bishop is permitted to preach in a church,—as long as the Prayer-book and the clergy attach a mysterious importance to the sacraments. In Liberal towns, like Birmingham, where there is a sturdy Nonconformist element, which keeps in check the arrogance and sacerdotalism of the clergy, things can hardly reach the length common enough in some benighted towns; but, even here, things are sometimes bad enough.

A few years ago I happened to be present at evening service in a Birmingham church, the vicar of which, a singularly ignorant and intolerant man, is a strong Evangelical. He had induced a few grown-up people to be christened. He thought it a good opportunity to preach a sermon on the importance of the rite he had been administering. Among other remarks, he expressed his sorrow at the number of grown-up Dissenters and Churchmen in his large parish who had not been baptized. "Are you aware," he hissed in his harsh and unpleasant voice, "that all these people are heathens?" Not, he considerably added, that he would say that these people must be lost, but the Word of God had distinctly declared that baptism was a rite to which every one ought to submit, and what could be thought of people living in open contempt of the commands of God. They must lie under heavy condemnation. Such remarks as these from a Ritualist would have seemed natural enough, but for an Evangelical they were decidedly strong. What impression must such remarks as these have made on some of his less intelligent hearers? A year ago, an infant in this neighbourhood was dying, and the nearest vicar, a moderate High-Churchman, was summoned to baptize it. The clergyman immediately came, and assured the parents that the rite of baptism certainly saved any child to whom it was administered, for the Church had stated that it was certain by God's word that children, which are baptized, dying before they commit actual sin, are undoubtedly saved. Instances of this kind are so common that it is unnecessary to multiply them. The inferences would seem to be either that unbaptized infants are eternally lost, or that their salvation, in case of death, is doubtful. The Church and the Prayer-book encourage the holding of these views, and not one clergyman in twenty, not one regular attendant at Church in a hundred, can avoid attaching a superstitious and ill-defined importance to the absolution and to many of the other rites and forms of the Church. Superstition and wide-spread error must prevail, wherever such rites and prayers are weekly brought before the notice of the people, and where such words and phrases as occur in the ritual of the Church, are constantly repeated in the hearing of the people. The soundest Evangelical must get corrupted by using such words, or he must feel that he is acting the part of a hypocrite in reading, Sunday after Sunday, expressions which clearly mean something thoroughly opposed to the spirit of the religion of Christ, but which he knows that he must not explain away, and which he must not alter.

When I hear of such instances of priestcraft as the one which I am now writing to you about, I am not surprised, scarcely even shocked, because I know that the best of men, unless clear-headed above the average, must often be blinded by the deceptive words they are compelled to use in the services of the Church.

In this neighbourhood there is a church, the vicar of which is a well-known Evangelical of unblemished principles, though like most clergymen not quite clear as to the precise meaning of the rules and forms of the sect to which he belongs. He has lately had a new curate, a young man who has not long been in orders. Of course the latter may be a Ritualist in disguise, though he ought, considering the views of his vicar, to be an Evangelical. Perhaps he may not be aware of the effect his ill-considered words have on some of his hearers. A short time ago, an unfortunate young woman in the neighbourhood was dangerously ill; indeed, her recovery was uncertain. Her father, a Dissenter, holding very unsettled religious views, wished that the Lord's Supper should be administered to her, and sent for the vicar curate. This good man came, and gave her the Sacrament. I fear that I may seem wanting in charity

when I say that the poor girl had not, to the best of my belief, showed any decided remorse for her evil course of life, still, as the father wished it, the sacrament was administered to her. The father then asked the curate, who perhaps did not know anything of her past career, what he thought of the state of her soul. I am informed by the father himself, that the curate replied that he had hopes of her, now that she had had the sacrament, and that he saw no reason why she should not be saved, now that she had had the sacrament. Mark the grounds of his hopes—"now that she had had the sacrament." The father's fears were dispelled, and he has spoken to me warmly of the zeal of the clergy, who hurry to administer the sacraments to any one who desired to have them, while Dissenting ministers are so cold, and so forth.

If the clergy are sometimes more energetic than Nonconformist ministers, there is a sufficient explanation at hand, for they claim powers no Dissenter dares arrogate to himself. Those who, with the sign of the cross, open the gates of the Kingdom of Heaven, or with the mysterious bread and wine prepares the soul of the impenitent sinner to stand in the presence of its God, may well be ready to answer the call of the dying, may well fly to receive into the Church the weakly infant who seems at the point of death. The Independent, who trusts for salvation in the mercy of God, and who attaches importance to the course of life, and looks for signs that the heart is changed, cannot go to the sick bed of the irreligious and speak with the authority the Ritualist claims to have, or with the presumption that many Evangelical clergyman do not hesitate to use.

I do not give names, because the curate might deny that he wished to convey the impression which his words could alone produce, and because as I was not present when he administered the sacrament, I cannot vouch for the precise words he did use, though I have no reason to question the father's veracity. I can, however, vouch for the impression his language left in the father's mind. It is with this I am concerned. I give this instance of the mischievous effects of the words and teachings of some of the clergy, though many others have come under my notice. I am certain that anyone who has come much in contact with the clergy of the Established Church must have met with many such instances. This state of things must continue as long as the letter of the Prayer-book, I had almost added the spirit of the Church of England, encourages priestcraft and superstition.

ALFRED J. H. CRESPI.

Edgbaston, Birmingham, July 25, 1874.

## HOW TO SAY IT.

To the Editor of the Nonconformist.

SIR,—Under the shelter of the name of that great Christian, Mr. Binney—who, not long before his death, in an address delivered at the Weigh House Chapel, and reported in your columns, on the necessity for an improvement in the mode of delivery (writing from memory) both in prayer, reading of the Scriptures, and preaching, remarked that it would be well if some orator from the House of Commons could come and diffuse his influence among those who occupy the position of ministers—I take the liberty of sending you a few lines for insertion if it shall seem good to you to admit them. The ground on which I address you is the difficulty in hearing so many of our ministers.

Within the last twelve months I have had to listen to many strangers. One of these had power enough to be heard from one end of a street to the other, and yet so often spoke in an undertone of voice, almost in a whisper, that it was impossible to hear him connectedly. Another was heard so indistinctly, that only two words of his concluding prayer reached the ear—"fire" and "Amen." The sermon in this case was equally imperfectly heard, and those who know the preacher best, most lamented the defect. This is an evil. Shall I call it, *the evil*? Perhaps that is not too strong an expression. I do not presume to do more than call attention to this state of things. One can hardly believe that the science of elocution has even been heard of by many. At any rate, but little benefit has been derived from it, and, as to the science of acoustics, it seems to have been ignored altogether. Recently I heard a minister read the Scriptures beautifully, and whose prayers, after the first three or four words, were heard easily—but when he came to the sermon, he delivered it apparently with the idea that he could utter the same number of words, as in reading the Scriptures, in a much less space of time, consequently, indistinctly. I remember the text, and that is about all. Thus, what he had days to prepare was lost, because he had not learned "how to say it." Why, in the House of Commons he would not have been listened to for five minutes. "How shall they preach except they be sent?" and what is the good if they cannot be heard when they get there?

To take another example. Some months since I heard a gentleman from Mr. Spurgeon's College, and the manner in which he read, prayed, and preached gave me the idea that all had been thought out beforehand, and that his whole mind was occupied in "how to say it" so as to be heard. I am told his success is great. What a waste of study, even of prayer, in preparation for the services of the Lord's Day, if what has been prepared and prayed over never reaches the ears of the people! I am not in circumstances to travel

and I am not a wanderer—still, in the course of a life, three-fourths of which is gone, I have occasionally worshipped in churches connected with the Establishment, and I must say I do not remember ever being unable to hear the preacher. I would ask whether any degree of piety or learning can supersede the necessity of speaking so as to be heard? If not, then least of all can Nonconformists afford to do without such a qualification. Only imagine going to hear one of our great men, and not being able to do so. The late Premier addressed thousands in the open air, on a winter day, and was heard, as the *Times* remarked, distinctly.

Well, I have relieved myself. I should like to add that the chest can be more effectually filled with air by inhalation through the nostrils than by the mouth. This it is necessary to recognise. Another observation, drawn from one's experience, is that at the washing-stand it is highly advantageous to put the face into the water and sniff up, over and over again, the water, spitting the secretion brought into the mouth by so doing into another vessel on the stand. It wonderfully clears the passages and facilitates the drawing in of air. I fancy that in singing, though not very musical, looking at *the words* has a wonderful influence in aiding the articulation of them. Hence I see much reasonableness in reading a sermon, and if such be objected to, it must be written and learned if it is to be delivered articulately. An able physician and an eloquent speaker I had the pleasure of knowing, now, alas! no more, with a new coachman, on getting out of the town, began a speech he was preparing. The coachman pulled up to know what was the matter: he was told to go on and take no notice. To conclude—Piety and learning are two essentials, and ability to speak so as to be heard is a third.

I am, Sir, your obedient servant,

A POLITICAL DISSENTER.

July 28, 1874.

## COST OF COAL.

To the Editor of the Nonconformist.

SIR,—In my former letter I estimated the advance of wages at 40 per cent., and the consequent increase in the cost of production (for wages only) at two shillings per ton. That is—if wages only before the advance cost 5s. per ton, after the advance the cost would be 7s. per ton. This is wages alone, without reference to the cost of materials, and by this estimate I abide.

Your correspondent "E. W. C." has not alleged that the advance of wages exceeded 40 per cent., but he states that in his colliery the increased cost (for wages only) was 4s. 7d. per ton.

Then in 1870 the cost of the coal (for wages only) was 11s. 5d. per ton, and in 1873 it was 16s. per ton. This is marvellous! I never before heard of such a colliery. Of course, if the advance of wages exceeded 40 per cent. my argument does not apply.

I maintain that if the colliers had stuck to work while they were getting high wages, and had kept up the supply of coal to meet the extraordinary demand, the high wages would have done no harm to anyone, and would have been a great benefit to the men themselves, improving their position, and enabling them to make provision for the day of adversity that was sure to come, and which their own folly has brought on prematurely, finding the great majority of them unprepared.

No reasonable persons expected the increased demand to be permanent. A reaction was inevitable; but, while the prosperity continued, it ought to have been of general advantage, and so it would have been but for the restriction of labour. The idleness and drunkenness have done the mischief, and not the advance of wages, excepting that, in too many instances, the latter has induced the former.

The truth will prevail, and we should impress upon the minds of working men the important truth that we are not opposed to high wages, but to the mischievous perversion that turns a blessing into a curse.

Yours, obediently,

THOMAS NICHOLSON.

Forest of Dean, August 7, 1874.

## THE MISSION SCHOOL AT WALTHAMSTOW.

To the Editor of the Nonconformist.

DEAR SIR,—I was glad to see the letter which appeared in your last issue, advocating more general interest in the above-named noble institution for the education of the daughters of foreign missionaries, and I sincerely hope Mr. Whittingham's appeal will be most generously responded to by all those who value the labours of missionary parents who are so deeply indebted to this charitable and efficient school at Walthamstow for the home comforts, kind care, and high-class sound education, which it affords to their dear daughters.

While under the painful necessity of parting with, and being thousands of miles away from, those whom we so dearly love—at such a tender age, too—it is no small alleviation to the trial to have the consolation to feel assured that our dear absent ones are not only favoured with the best educational advantages, but that they also enjoy the motherly care of such a kind Christian lady as the worthy superintendent of the Walthamstow School.

From my own personal observation, and the testimony of many other missionary parents, I am happy



to be able to say that missionaries who have dear girls at the Walthamstow School are more than satisfied with all that is being done for them there, are very grateful to all the kind friends who aid the institution with their gifts, and are, above all, thankful to God that such a provision has been made for their children.

THOMAS EVANS, Missionary.

## Imperial Parliament.

### PUBLIC WORSHIP REGULATION BILL.

In the House of Commons on Wednesday the Lords' reasons for disagreeing to certain of the Commons' Amendments to the Public Worship Regulation Bill were taken into consideration at the commencement of the sitting, when

Mr. RUSSELL GURNEY, after expressing the pain and disappointment which it gave him to be compelled to take this course, advised the House not to insist upon its amendments. As to their merits, he still retained his original opinion, but he shrank from the responsibility of an agitation dangerous to the best interests of the Church, which he believed would be the result of the failure of the bill. He confessed he made the suggestion with considerable pain, as he believed the most important improvement of the bill would be thereby lost. He was sorry also because he knew this course would cause serious and great disappointment and grief to a very large body out of doors who regarded the proceedings of the House with immense interest, and who had already looked with considerable jealousy on the powers placed in the hands of the Bishop, and the veto he was allowed to exercise. That jealousy was not likely to be diminished by the spirit in which the bishops had objected to any control over them. (Hear, hear.)

Sir W. HARCOURT commenced a long and animated speech by calling on Mr. Disraeli (of whose qualities as a leader he spoke in the terms of the warmest eulogy) to vindicate the honour and dignity of the House against any who charged that assembly with "bluster." It was by virtue of that blustering majority that he was Prime Minister. (Murmurs of dissent.) Though they would not embark on a career of mutual recrimination with members of the other House, they had a right to examine the nature of the majority which overruled them by rejecting Mr. Holt's amendment. One-third of the bishops had voted against the appeal to the archbishop; and, applying Mr. Gladstone's test of age to the division list, the majority of the bishops opposed to it had been created within the last five years. This proved that the episcopal bench was not so devoid of gratitude as had been alleged by an irreverent statesman. The ex-Ministers were as conspicuous by their absence in the Lords as they were in the Commons that day, (Mr. Knatchbull-Hugessen and Mr. Dodson, along with Mr. Gladstone, were the sole occupants of the front Opposition bench), and of the present Government the Lord Chancellor, the Lord President, and the Foreign Secretary were on the side of the majority in the House of Commons. Mr. Gladstone had referred to the claim of the Divine right of bishops, which it was his (Sir William's) opinion was in the same situation as the divine right of kings. (Hear, hear.) Such an assertion was enough to make one believe that the axis of the world was turned back, and that they were living again in the Middle Ages. (Cheers.)

Jurisdiction is not divine. Jurisdiction is essentially human, for I have never yet heard of any bishop, whether by divine right or not, who enforced his laws by a *possé comitatus* of angels. (Laughter.) He has recourse to the civil power to enforce his jurisdiction, and, therefore, I advise him to regard his jurisdiction, if he wishes it to have any effect at all, as human. (Hear, hear.) Whatever bishops may regard themselves as—and that is a matter on which they must exercise their own discretion—Parliament regards them as overseers of the Church which has been established by the State and which is subject to the laws of the State. (Hear, hear.) They are recommended to the Crown by the Prime Minister, who is elected by the House of Commons. They are nominated by a *conseil d'état*, which issues from the Crown, and which is an imperative mandate. They hold their offices on terms prescribed by Parliament and by the State. It is not by divine right that an eminent clergyman, however excellent and however learned he may be, occupies Farham Palace or a fine house in St. James's-square. (Hear, hear, and a laugh.) It is not by divine right that a prelate has 8,000*l.* a-year secured by Act of Parliament. It is not by divine right that the bishops sit in the House of Lords. They sit there, as we all know, by barony, and a barony is not of divine right. But then there is the argument of my right hon. friend the member for Greenwich; and if I trespass on the attention of the House I must ask them to consider the great importance of this question, because if you allow the bishops to repudiate what I believe to be the fundamental authority of the archbishops in this country you shake the whole discipline of the Church. (Cheers.) You are allowing the bishops themselves to set that example

of lawlessness which it is the object of this bill to prevent.

The divine right of bishops, and the theory that the archbishops had no original jurisdiction in the dioceses of their suffragans, were contrary to the canon law, to the common law, the statutes, and the constant and universal practice of the Church. This he developed in an elaborate legal argument with many quotations from "Blackstone," Ayliffe's "Parergon," Burn's "Ecclesiastical Law," the statutes of Henry VIII., Strype's "Memorials," and other authorities, which he contended established the right of the archbishop to interfere in the diocese of his suffragans to enforce discipline and even to supersede them. He quoted also—to condemn it as literally opposed to the law of England—a sentence from a pamphlet by Mr. Gladstone, in which he spoke of courts appointed by Parliament as courts not known to the Church. "My right hon. friend says that courts appointed by Parliamentary majorities and assented to by the Sovereign on the advice of Ministers whom those majorities had constrained him to accept, the Church of England knows nothing of. If that is sound doctrine, it is perfectly idle for Parliament to occupy itself with the discipline of the Church. (Hear, hear.) I venture to say that if the constitution of this country is to be maintained, if the Church is to be maintained, the Church must know something of the courts appointed by Parliamentary majorities, and assented to by the Sovereign on the advice of Ministers whom those majorities have constrained him to accept. (Hear, hear.) The doctrine of my right hon. friend may be the true doctrine; of that he is a better judge than I am; but it is not to be found in the Constitution of England or of the Church of England. It is not the doctrine which belongs to the tradition of that great historical Whig party which has taken so illustrious a share in the framing of that Constitution." (Hear, hear.) As to the practical course to be taken, he did not intend to set his opinion against the Recorder's. The Lords had weakened the bill by rejecting the amendment, but the chief value of the bill was an expression of opinion, and that public opinion could not be defeated by a majority of twelve in the House of Lords. (Cheers.) It was not to be reversed by half a dozen High-Church bishops or a dozen Ritualistic lords-in-waiting. (Laughter.) The right hon. gentleman the Prime Minister had proclaimed his intention to vindicate in the Church of England the broad platform of the Reformation. (Cheers.)

Depend upon it as long as he pursues that policy without flinching he will find support in quarters where he least expects it. He will find he has with him the great majority of the House of Commons without distinction of party, for I hope the House of Commons will always represent the overwhelming sense of the English nation. (Cheers.) But let not the right hon. gentleman deceive himself. This bill will not restore the principles of the Reformation in the English Church. This bill will not "put down Ritualism"; it is only the beginning of the work. The right hon. gentleman has put his hand to the plough, and he cannot turn back. I remember that Mr. Cobden, in the great struggle for free trade, said it was a question "that would dislocate many parties and destroy many Governments," and this is a greater question than the question of free trade. I believe the Prime Minister is sincerely desirous, as I am in a much humbler station, to preserve the present institutions of the Church of England. But I am firmly convinced, and I believe the majority of this country are firmly convinced, that the Church of England can only be saved by Protestantizing that Church. (Hear, hear.) And if that be so, there is only one power that can Protestantize the Church; and it is that power which originally made it Protestant—I mean the power of the State. The instinct of Sacerdotalism has never been on the side of the Reformation, and it never will be, because the reformation of religion does not minister to the pride or the power of the priests. (Hear, hear.)

He was firmly convinced that upon the working of this bill or upon those measures which must inevitably succeed, would depend the future fate of the Church. He believed that the Minister could if he liked yet save the Church; he believed it was not too late, but he was firmly convinced that if the Church of England was to be saved it would only be by satisfying the people. (Cheers.)

Mr. DISRAELI repeated his description of the bill that it was intended to put down Ritualism, and by Ritualism he meant the practices of a certain portion of the clergy, symbolical, according to their own admission, of doctrines which they were solemnly bound to denounce and repudiate. Of all the false pretences put forward there was none, Mr. Disraeli declared, more glaring than the pretence that "this small pernicious sect"—(cheers)—was a part of the High-Church party, among which had been found some of the most strenuous enemies of Rome. In the most critical period of the Church of England, and also our public liberties in general, when the bishops were sent to the Tower, the majority of those bishops were bishops of High-Church principles. (Hear, hear.) His conviction was that however tranquil might be the general state of Europe—and, indeed, with the exception of one unhappy country, it was a state of general tranquillity—there were agencies at work at that moment which were preparing a period of great disturbance. (Hear.) The disturbances might not occur in his time, but he was glad to know that on both sides of the House there was a rising generation of statesmen who would be competent to cope with it, and only wished to impress upon their convictions that that great task was one which they could not avoid and to which he hoped they would be

equal. (Hear, hear.) The bill, he believed, would be sound and efficacious for its purpose, and it would be with the utmost hesitation that he would take any step to put it in peril. He had supported Mr. Holt's amendment as a wise and salutary provision, and he regretted its defeat; but for the sake of it he was not prepared to forfeit the bill. Deprecating the practice of analysing division lists, as calculated in the long run to injure the salutary authority of majorities, Mr. Disraeli maintained that the House of Lords in rejecting the amendment had exercised their privileges in a constitutional manner, more especially as the appeal was not in the bill as they sent it down, and there was nothing in the debate or the division to prevent the Commons treating the matter in a judicial spirit. They ought not to be deterred from acting wisely by anything that had been said elsewhere by Lord Salisbury—

My noble friend who has been referred to by the right hon. gentleman who has just addressed us with so much ability was long a member of this House, and is well known to many of the members even of this Parliament. He is not a man who measures his phrases. (Cheers and laughter.) He is one who is a great master of gibes, and flouts, and jeers—(renewed laughter)—but I don't suppose there is any one who is prejudiced against a member of Parliament on account of such qualifications. (Laughter.) My noble friend knows the House of Commons well, and he is not perhaps superior to the consideration that by making a speech of that kind and taunting respectable men like ourselves—(laughter)—as being "a blustering majority" he probably might stimulate the *amour propre* of some individuals to take the very course which he wants, and to defeat the bill. (Cheers and laughter.) Now I hope we shall not fall into that trap. I hope we shall show my noble friend that we remember some of his manoeuvres when he was a simple member of this House, and that we are not to be taunted into taking a very indiscreet step, a step ruinous to all our own wishes and expectations, merely to show that we resent the contemptuous phrases of one of my colleagues. (Cheers and laughter.)

But he would implore the House not to take the course of insisting on its amendments, which, by imperilling the bill, would be pernicious to the public interest, disappointing to the community at large, and derogatory to the reputation of the House for consistency and common sense. (Cheers.)

Mr. GLADSTONE did not understand that Lord Salisbury did use the words "blustering majority" in reference to that House. He admitted that Mr. Disraeli's appeal was unanswerable, but regretted that he had indulged in the language of strong denunciation so common in ecclesiastical controversies. He agreed with the right hon. gentleman as to the conflict of principle which was hanging over Europe arising from the claims of spiritual absolutism, and therefore he thought they should be most careful not to drive into the ranks of their adversary those who were really their friends, so that when the issue came on that great subject the ground would be well chosen, and that they would not waste and destroy their own strength by discharging their weapons at those who had really the same feelings as themselves. He agreed with Sir W. Harcourt in condemning those who were endeavouring, by symbols and otherwise, to substitute other doctrines for those to which they had pledged themselves. That view he had expressed in one of his withdrawn resolutions. But he was sorry the right hon. gentleman indulged in hot denunciation. Such language was freely used in 1851, and they saw what it came to. Mr. Gladstone ironically complimented Sir W. Harcourt on the profitable use he had made of his time since Friday night, when not only the "lawyer," but the "Cambridge Professor of Law," seemed taken by surprise. But to renew the controversy in which this "rapidly-acquired erudition" had been displayed would be wasting the time of the House, and not very profitable to the party to which, Mr. Gladstone said—provoking a general laugh—"I believe we both belong."

I cannot say that the three canons of good taste, good feeling, and courtesy, which we are accustomed here to regard, and which may be very old-fashioned, are entirely conformable to those of my hon. and learned friend, and therefore it is better that I should decline this controversy, and rest under all the disadvantage which must necessarily attach to me if I forbear to traverse the arguments and propositions he has formally advanced. The real question between us is a very simple one as regards the method of stating it. It is whether the proposition involved in the amendment of the hon. member for Lancashire was or was not consistent with the principle of the statute and canon law of this country—by canon law I mean those canons of the Church of England which are laws in respect of the clergy—this principle being the principle from the very first ages of the law of Christendom at large. If I were to discuss this question when there is no point at issue on which the House is called upon to decide, I should feel, however much I might be glorifying myself with one of those portentous displays which we have witnessed—(Hear, hear)—that I was really occupying the time of the House for a purpose purely personal, and having no relation whatever to the business before it. There are one or two points in the speech of my hon. and learned friend to which I must refer. The general scope of my argument on a former occasion he did not in the slightest degree invalidate, and if his facts be examined, it will be found that they are wholly beside the purpose. There was not a word said by me about metropolitan visitation; nor has this bill anything to do with metropolitan visitation. It means, not an assumption of the original jurisdiction of a bishop, but an examination whether the bishop is doing his duty. Why, of course, it is the business of the archbishop; but it has nothing whatever to do with the controversy between the hon. and learned gentleman and myself. He says he abhors vituperation! (Laughter.) Is it



perfectly consistent with that declaration that he should describe language used elsewhere as "the ill-advised railing of a rash and rancorous tongue"! (Hear, hear.) If so, a gentleman who wishes to avoid vituperation, and at the same time wishes to indulge in those feelings which are commonly supposed to produce vituperation, may derive comfort from the thought that he will not vituperate, though he may say anything he likes about the railing of rash and rancorous tongues. My hon. and learned friend has indulged in another practice against which I think the House cannot too severely protest. It is that whenever anyone is opposed to you you should fix upon him a bad name. This is the system of my hon. and learned friend. Somebody proposes an amendment on the Public Worship Bill, and then my hon. and learned friend gets up and says, "Ah, the amendment is proposed by a member who has opposed the bill from the first." He endeavoured to prejudice the proposition by insinuating something as to the motives of the man. This has been one of the favourite weapons of my hon. and learned friend upon this bill, though I have no doubt that upon other occasions he will be entirely free from such a charge. ("Hear, hear," and laughter.) The fact is my hon. and learned friend, who has spoken of the youth of the bishops, though most of them exhibit gray hairs, is still in his Parliamentary youth; he has not yet sown his Parliamentary wild oats. (Laughter.) When he has, I have not the smallest doubt he will combine with his ability—which no one sees with greater satisfaction than I do—temper and wisdom, a due consideration for the feelings of others, strictness in restating the arguments of opponents—in fact, every political virtue that can distinguish a notability of Parliament—and, if he persists in the course of study he has begun, a complete knowledge of ecclesiastical law.

He quite agreed with what the Recorder had said, that the Church of England was subject to the State and to the laws of the State. There was not the smallest doubt about it. No man could properly rise up in that House, and, on the ground of the *jus divinum* of the Episcopacy, assume to accept or refuse a particular proposition. It was the human aspect, the human side of that institution, with which they had to do. A State Church, if it was to be established, must conform to the rules and laws of the State; they could not for a moment doubt it.

It is quite a different question how far it is the duty and wisdom of the State, and how far it has been the practice of the State, in the exercise of its own discretion, so to adjust its laws as to make them compatible, wherever it can properly be done, with those principles inherent in the constitution of a religious society, which undoubtedly do not invest it with any right of overriding the State, but which may affect the practicability of what is called a national establishment, or the union of Church and State. I hope this distinction is perfectly clear and broad. The main reason why I do not follow my hon. and learned friend into this controversy is this:—I am quite convinced, and let my words be marked, it is well for this House to consider whether it desires or does not desire to maintain the national establishment of religion in this country. If it is desired to maintain that establishment of religion, then I say moderation in act and temper and mildness in language are absolutely necessary for those who undertake to guide the House in this difficult and perilous question; but if the tone, language, and temper of my hon. and learned friend are to be taken as the standards which in future are to govern this ecclesiastical discussion, I say, whoever may be right or wrong here, whoever may have a majority or a minority, there is one result which will overtake us and pass by us, and that is that the national establishment of religion will give way under the strokes that will be dealt it by its most ill-advised defenders. (Cheers.)

Colonel BARTHELOT, as a strong supporter of the amendment, deplored the necessity of abandoning it, but pointed out that the bishops had increased their own responsibility by rejecting the appeal, and warned them that if they did not do their duty Parliament would again interfere.

Mr. HOLT, the author of the amendment, protested solemnly against the course which the House was now compelled to take; and Mr. HENLEY thanked the Recorder for the discretion which he had shown throughout. Mr. NEWDEGATE announced that he should escape from the "corner" into which the majority had been driven by walking out at the door and not voting at all, and Mr. WHITWELL thanked the Prime Minister for the determination he had shown to maintain the principles of the Reformation.

The motion that the Commons do not insist on their amendment was agreed to without a division.

The adjourned debate on Mr. Butt's motion to defer the proposed changes in Dublin University until next year was renewed by Mr. FAWCETT, who expressed his opinion that the Queen's letter would put the university in a better position for developing the more complete and final scheme which he admitted to be necessary. Mr. SYNAN, Mr. PLUNKET, and Mr. HENRY also spoke, and on a division Mr. Butt's motion was negatived by 102 to 18.

The Lords' amendments to the Endowed Schools Act Amendment Bill were agreed to, after which Mr. MONK moved a resolution declaring it expedient to abolish the payment of First Fruits to the Governors of Queen Anne's Bounty. Mr. BRISTOWE was speaking to the motion when the House was counted out at a quarter past five o'clock.

#### THE JUDICATURE BILL.

In the House of Lords on Friday the Supreme Court of Judicature Act (1873) Suspension Bill was read a third time and passed. Lord SELBORNE said that he regretted the disappointment of the hopes which had been entertained of legislation on this subject during the present session; and when time could not be found for the consideration of so important a matter, he utterly despaired of measures of such a class ever being fairly considered.

He did not see the necessity for postponing the operation of the Judicature Act for a whole year, in order that it might be supplemented by arrangements proposed to be made in reference to Ireland and Scotland. Lord LIMERICK and Lord REDDALE having made some remarks, the LORD CHANCELLOR observed that precedence had necessarily been given in the House of Commons to measures originating in that House, and he had not the least doubt that the Judicature Bills would have become law during the present session had it not been that at the end of the session a measure came before Parliament engrossing much time and attention. The Government, therefore, felt compelled to postpone the Judicature Act, in order that time might be given for the consideration of the proposal for sending the appeals from all parts of the United Kingdom to the same tribunal. It was the intention of the Government to reintroduce the Judicature Bills early next session; and there was no reason why they should not be fixed, together with the English Judicature Act, to come into operation by possibly the 1st of May.

#### THE MARQUIS OF SALISBURY AND THE COMMONS.

Lord SALISBURY referred to the attack made on him in the House of Commons, where he said the most extraordinary language had been imputed to him, and he had been charged with speaking of a "blustering majority" in that assembly. That was simply a fabrication. He applied the epithet "blustering" to an argument which seemed to imply that when there existed a difference of opinion between the two Houses, the House of Lords should always give way. Lord CARLINGFORD said that he was not present on the occasion referred to, but on reading the report he read it exactly in the sense just described by Lord Salisbury. The LORD CHANCELLOR denied that the expression "blustering majority" was made use of by Lord Salisbury. Nothing was stated about what had been done in the House of Commons, and Lord Salisbury's observation simply had reference to what had been said in the House of Lords.

In the House of Commons on Thursday various notices of motion were given for next session, and among them one by Sir W. LAWSON, who announced that he would ask for leave to bring in a bill to render it illegal to force liquor licences on districts against the will of the majority of the inhabitants. The House was counted out at twenty minutes past four.

#### THE PROROGATION.

The prorogation of Parliament by commission took place at three o'clock on Friday. The Lord Chancellor, the Earl of Derby, Earl Beauchamp, the Earl of Bradford, and Lord Skelmersdale, were the Lords Commissioners. The Commons having been summoned, the royal assent was given to the following (among other) bills:—Prince Leopold's Annuity Appropriation, Rating, Hertford College (Oxford), Boundaries and Archdeaconries, &c., Infants' Contracts, Alderney Harbour, Real Property Limitation, Real Property Vendors, &c., Working Men's Dwellings, Intoxicating Liquors (Ireland), No. 2; Slaughterhouses, &c., Attorneys and Solicitors, Statute Law Revision (No. 2), Conveyancing and Land Transfer (Scotland), Public Health (Ireland), Colonial Clergy, Church Patronage (Scotland), Valuation (Ireland) Act Amendment, Registration of Births and Deaths, Sanitary Laws Amendment, Endowed Schools Acts Amendment, Expiring Laws Continuance, Supreme Court of Judicature Act Suspension, Commissioners of Works, &c., Irish Reproductive Loan Fund, India Councils, Public Worship Regulation, Turnpike Acts Continuance, Local Government Board Provisional (No. 5), Orders Confirmation, Elementary Education Provisional Order Confirmation.

The LORD CHANCELLOR then read the Queen's Speech, as follows:—

#### MY LORDS AND GENTLEMEN,—

The time has arrived when I am enabled to release you from attendance in Parliament.

In so doing, my first wish is to thank you for the readiness with which you have made provision for my son, Prince Leopold, on his attaining his majority.

My relations with all foreign powers continue to be friendly; and the influence arising from those cordial relations will be employed, as heretofore, in maintaining the obligations imposed by treaties, and in promoting and consolidating the peace of Europe.

The Emperor of Russia having made proposals for a Conference to be held at Brussels, the object of which is to lessen, by judicious regulations, the severities of war, I have, in common with other Powers, authorised a delegate to attend that Conference; but, before doing so, I have thought it right to obtain assurances from all the Powers thus represented, that no proposal shall be brought forward calculated either to alter the recognised rules of international law, or to place restrictions on the conduct of naval operations. The recommendations which may issue from the Conference will have my careful consideration, but I have reserved to myself full freedom of action in regard to their acceptance or rejection.

Negotiations have been undertaken for the renewal of the Reciprocity Treaty formerly in force between the Dominion of Canada and the United States of America. These negotiations, commenced at the desire and in the interest of the Dominion, have been temporarily suspended by the adjournment of the American Senate. They will be revived at an early date, and it is my hope that they may lead to an increase of commercial intercourse between my colonial subjects and the citizens of the United States.

I deeply lament the continuance in Spain of disturbances which form a single exception to the general tranquillity of Europe; but while earnestly desiring the restoration of peace and civil order in that country, I believe that this result will be most surely brought about

by a rigid abstinence from interference in the internal affairs of an independent and friendly State.

The treaty recently concluded with the Sultan of Zanzibar, having for its object the suppression of the East African slave-trade, has been faithfully observed, and has already done something to put an end to that traffic as carried on by sea. The exertions of my naval and consular servants in that part of the world will not be relaxed until complete success has been obtained.

I am thankful to say that the famine in India has as yet been attended with little mortality—a result mainly attributable under Providence to the precautions taken by my Indian Government. The strenuous exertions of my Viceroy and of the officers serving under him merit my high approbation.

Since the close of hostilities on the Gold Coast, steady progress has been made in the task of pacifying the country and organising its administrations. Treaties of peace have been concluded with important tribes, and the King of Ashantee has persevered in the discharge of his obligations to this country.

#### GENTLEMEN OF THE HOUSE OF COMMONS,—

I acknowledge the liberality with which you have provided for the charges of the State.

#### MY LORDS AND GENTLEMEN,—

I have seen with pleasure the considerable reductions which you have been able to make in taxation.

The total abolition of the sugar-duty will not only confer a benefit on the consumers of an article in universal demand, but will also prove of much commercial advantage to the nation.

The removal of the duty on horses is another measure well calculated to encourage the trade and industry of the country. Concurrently with these remissions and with a further reduction of the income-tax to a rate which is little more than nominal, you have been enabled to make important grants from the general revenue towards services which, though of Imperial concern, have hitherto been defrayed exclusively or in an undue proportion out of local rates. I trust that these measures, when their full effect shall have been felt, will conduce to the general prosperity of the country, and will impart increased elasticity to the revenue.

Although your session has been unavoidably curtailed of a third of its usual duration, I observe with satisfaction that you have been able to carry measures of general interest and importance.

I have cordially given my assent to the Act "for improving the health of women, young persons, and children employed in manufactures." By this measure, I anticipate that not only will the health and education of the classes affected by it be promoted, but that the relations between the employers and employed in those important branches of industry will be maintained on a footing of enduring harmony and mutual goodwill.

I have readily sanctioned the Act for the reform of the system of patronage in the Church of Scotland. I trust that the removal of this ancient cause of controversy may both strengthen the Church and conduce to the religious welfare of a large number of my subjects.

The Act for the better regulation of public worship in the Church of England will, I hope, tend to prevent or allay the unhappy controversies which sometimes arise from the difficulty experienced in obtaining an early decision on doubtful points of law, and a definitive interpretation of the authorised form of public worship. Such controversies, even when they occur between persons loyally desirous to conform to the doctrine and discipline of the Established Church, beset serious evils, and their speedy termination by competent authority is a matter of grave importance to the interests of religion.

The legal measures which you have passed with reference to the limitation of actions for real property, the law of vendors and purchasers, and land rights and conveyancing in Scotland, as well as the Acts for regulating the sale of intoxicating liquors, and for carrying forward sanitary legislation in the United Kingdom, may be expected to be productive of public advantage and satisfaction.

The commission issued by me for inquiry into the state and working of the law as to offences connected with trade has been unable to complete its labours in time to admit of legislation during the session now about to terminate, and I regret that the pressure of business in the House of Commons has made it necessary to suspend the consideration of the measures for facilitating the transfer of land in England, for rearranging the Judicature of England and Ireland, and for establishing an Imperial Court of Appeal. These subjects will naturally claim your earliest attention in a future session.

In returning to your counties and constituencies you will have the opportunity of beneficially exercising that influence which is the happy result of our local institutions, and I pray that the blessing of the Almighty may accompany you in the discharge of all your duties.

Parliament was then formally prorogued until Friday, the 23rd of October next, and the Speaker and members of the House of Commons retired.

The House of Commons met at half-past two o'clock. Several notices were given for next session—among others, a notice from Sir C. DILKE for a committee on the Ballot Act; and Sir G. BOWYER took the opportunity of expressing his pleasure at the withdrawal of the Judicature Bill, and a hope that it would not be reintroduced. Mr. DOWNING, however, declared that in this Sir George by no means expressed the general feeling of Irish members. At three o'clock the House was summoned by Black Rod to the other House, where the session was brought to a close with the usual formalities.

PARLIAMENTARY REGISTRATION.—The overseers' lists of voters are now published, and electors should immediately examine them and see if their names and qualifications are correctly entered. All removals which have taken place from July 31st, 1873, to July 31st, 1874, should appear on the list. The last day for Parliamentary voters to claim is Tuesday, the 26th inst. The 25th inst. is also the last day for lodgers to claim.



**THE NEXT CONFERENCE of CHRISTIAN WORKERS** will be held in the CONFERENCE HALL, MILDWAY PARK, on SATURDAY, August 29, at 3.30 and 7. Tea at 5.30. Subject—"The Work of the Holy Ghost in relation to Preaching."

Admission by tickets only. Enclose stamped and addressed envelope to Capt. Moreton, Conference Hall, Mildway-park, N.

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"A Scotch Nonconformist."—His view may be correct; but is this a suitable time for reviving such reminiscences? Let us suspend criticism, and patiently wait to see what will be the outcome of new circumstances.

## The Nonconformist.

WEDNESDAY, AUGUST 12, 1874.

### SUMMARY.

In the Royal Message closing the Parliamentary Session last Friday, which is long in inverse proportion to its value, the best face is put upon the state of affairs. Nearly half the Message is devoted to foreign topics. There is a long paragraph devoted to the Conference at Brussels, designed to "lessen by judicious regulations the severities of war." In this body England is represented on the express condition that no alteration shall be made in the recognised rules of international law, or restrictions placed on maritime war. The proceedings of that Conference are conducted in secret, and our Government take part in them with full liberty of action. To the proposed Reciprocity Treaty between the United States and Canada a paragraph is, somewhat superfluously, devoted. In respect to Spain the principle of non-interference is very firmly insisted on, and great and well-earned praise is awarded to the Viceroy of India and his officers for successfully coping with the Bengal famine—now substantially at an end. The references to the East African slave-trade and the affairs of the Gold Coast can only be explained by the necessity of eking out the Royal Address.

For the same reason Sir Stafford Northcote's Budget is somewhat fully referred to. The abolition of the sugar duties, the reduction of the income-tax, and even the removal of the duty on horses are alluded to. The new Factory Bill is of course made the most of; the Licensing Act, some small Scotch measures, and a sanitary enactment, are spoken of as "expected to be productive of public advantage and satisfaction." Thus it was to be seen that the country must be thankful for small mercies. It need hardly be said that the Endowed Schools question does not figure in the message from the throne, but a paragraph is devoted respectively to the Scotch Patronage Bill and the Public Worship Regulation Bill. Both are very gingerly worded; the latter paragraph being framed as far as possible to avoid offence, and not at all with any indication that the Primate's bill is designed to "put down Ritualism." There is no distinct promise of further legislation on the subject, but there is such a promise in respect to the Supreme Court of Judicature, and the relations of masters and servants.

The session closed with a very lively and important debate on the Public Worship Bill, which indicates that ecclesiastical controversy is only begun. Though deprecated in the royal message as engendering "serious evils," it cannot now be staved off. Canon Liddon, a representative High-Churchman, plainly says that the relations of Church and State are just now very delicate, and hints that the former is beginning seriously to be galled by her fetters; and Archdeacon Denison, who speaks too often to be attentively listened to, once more proclaims that recent legislation has done more to destroy the Establishment than all the efforts of the Liberation Society, and that Mr. Disraeli, who has figured so much of late "in the mountebank line," has done his best to make peace within the Church of England impossible. With much emphasis, and in a noteworthy speech, the Prime Minister endorsed Mr. Russell Gurney's advice that the refusal of an appeal from the discretion of the bishop to the archbishop should be acquiesced in, and this was done by the Lords without a division. In the course of the discussion Sir W. Harcourt spoke as though Romanism was coming in like a flood, though the bill to put it down does not take effect for a year to come; and Mr. Gladstone carefully defined his own ecclesiastical position—entirely repudiating all Divine right theories, admitting the reasonableness of the subjection of the Church to the State so long as the union remained, and agreeing in the necessity of preparing for the conflict with a spiritual "absolutism" which "looms in the distance." The Liberal leader's warning—"I am quite convinced, and let my words be marked, it is well for this House to consider whether it desires or does not desire to maintain the national Establishment of religion in this country," followed by the ominous hint that there is imminent danger, that national Establishment of religion may give way under the strokes dealt it by its most ill-advised defenders—and Mr. Disraeli's unique slap in the face administered to a noble colleague, were among the last scenes of the Parliamentary drama.

These closing incidents will of course be salient topics for Liberal politicians, and we may add Liberation speakers—during the recess. That kind of reviewing has already commenced at Frome, where, as in many other parts of the country, a Liberal association is springing up, and there is a decided revival of the party. Mr. Goschen, the late president of the Local Government Board, was the chief speaker at the inaugural dinner, and indulged in a pungent attack on his opponents, who had taken to quarrelling almost before "the sweet bliss of the political honeymoon" was over. They had borrowed Liberal measures, Liberal estimates, and disposed of a Liberal surplus, but the great danger was that Mr. Disraeli would pass some such measure as a country franchise bill, arranging a redistribution of seats in the interests of the Tory party. Mr. Goschen was satirical, and perhaps too bitter for an ex-Cabinet Minister, but he was quite right to advert to the position of the party of which he is a leading member. They should be more anxious, he said, for unity among themselves than for a return to power, but they would make a great mistake if they endeavoured to invent a cry for the purpose of uniting them. At present such an attempt would be premature and unwise.

They had duties to perform as a Liberal Opposition. They had to exercise extreme vigilance so that none of the work they had done might be undone. They had to see that their opponents did not relapse into extravagance. They had to seek the common good of all classes rather than the good of the privileged class. They had to see that none of the boons and privileges extorted from Parliament for the Dissenters should be relaxed. If they could not move forward, they must see that they did not lose ground. They were not,

like the Conservatives, dazed with disasters. They knew where their duty lay, and they must be on the alert. A great portion of their work was being done by the Conservatives, and he believed it would continue to be done to the same extent if the Liberals exercised the same powers in Opposition as they did when in power. "Above all," said Mr. Goschen, amid loud cheers, "they must show unaltered attachment to their great chief." The Frome demonstration is a sign of the revival of the Liberal cause. We quite agree with the right hon. gentleman that it would be premature to discuss a new programme. Let the friends of religious equality stick to their programme, and make it felt throughout the country, and we may be careless of what the Liberal leaders do; or rather may feel assured that they will to a great extent fall in with it at the proper time.

The eulogies bestowed by Opposition members on the liberal tendencies of the Endowed School Commissioners—who remain in office till the close of the year—are hardly justified by the scheme propounded for the future management of St. John's Hospital, Bath, an institution which can hardly be said to be identified with the Church of England, seeing that it was created in remote times. For some years several leading Dissenters of the city have been among the most active and useful trustees of this charity, but, according to the new scheme, they are all to be cashiered because it is now provided that the trustees must be members of the Church of England—and this though the offensive clauses of Lord Sandon's bill were ignominiously defeated!

The French National Assembly has adjourned to the end of November in the quietest way, and political excitement is subsiding in France. The Legitimists are striving to induce the Comte de Chambord to see if he can serve his cause by personal presence instead of by unhappy letters, and ex-Marshal Bazaine has cleverly succeeded in effecting his escape from the Isle of Ste. Marguerite, in which he was kept as a prisoner, and is now safe in Italy—or elsewhere. The despatches that have passed between the French and Spanish foreign ministers as to the observance of neutrality by France on the frontier of the Pyrenees have been published. The Duc Decazes makes out a strong case of duty performed, but the opinion is nevertheless expressed by the papers that increased vigilance by French officials may be regarded as a fatal blow to Carlism, cutting off, as it does, its basis of operations. In a few days some German gunboats are expected on the north coast of the Peninsula, which, if nothing else results, may stimulate the Spanish fleet, nominally numerous and formidable, to protect the national interests. As for the Carlist war, it languishes. Marshal Zabala does nothing, while Don Carlos takes small towns like La Guardia, and even threatens Barcelona.

Father Hyacinthe has resigned his position as chief curé in connection with the Liberal Catholics of Geneva. He cannot put up with the arbitrary interference of the Grand Council, which represents the State and is controlled by secularist Radicals. "He found himself," says the *Daily News*, "outvoted by a majority of his clerical colleagues; and it is for this reason, feeling hopeless of maintaining what he believes essential to a true Church in the face of this opposition, backed by the almost certain authority of the State, that he has resigned his post and withdrawn from the conflict." What effect this will have upon the Catholic reform movement in Switzerland remains to be seen.

### A ROYAL REASON FOR NON-INTERVENTION IN SPAIN.

THE prorogation of the first session of the present Parliament took place on Friday last. The Queen's Speech on the occasion was read by the Lord Chancellor. It differed very little from the documents usual at the close of a Parliamentary session. Half of it was devoted to a brief survey of the foreign policy the threads of which are still in the hands of Government, and half of it consisted of general observations on the domestic measures agreed upon by both Houses. In this place we restrict ourselves to a few remarks touching the present unhappy state of Spain and the policy which the Secretary of State for Foreign Affairs intends to pursue in regard to it. The following are the terms made use of in the Royal Message:—"I deeply lament the continuance in Spain of disturbances which form a single exception to the general tranquillity of Europe; but, while earnestly desiring the restoration of peace and civil order in that country, I believe that this result will be most surely brought about by a rigid abstinence from interference in the internal affairs of an independent and friendly State."



We are the more gratified by this announcement, and by the form in which it is made, because the cry of the Conservative party at the last general election for "a spirited foreign policy," might have led us, if we had believed it to express the real bias of the Cabinet now installed in power, to anticipate a line of action far more closely bordering on intervention than could have been contemplated with satisfaction and confidence. We look upon "a rigid abstinence from interference in the internal affairs" of Spain at the present moment as decisive evidence of the adoption by Her Majesty's present Government of the general principle which guided Mr. Gladstone's administration in its treatment of the foreign relations recognised by the Queen. It can hardly be concealed that inducements, powerful as well as various, have been addressed to Lord Derby to depart, to some extent, from the line adhered to by Lord Granville. It is impossible to witness the bloodshed, devastation, and ferocity which characterise the civil contest now being waged in the Basque provinces, without being stirred by a strong and even a generous impulse to intervene for its suppression, if only in obedience to the promptings of humanity. The struggle persevered in with characteristic obstinacy by Don Carlos, whether we look at its utter hopelessness in regard to his ultimate purpose, we consider the element of disturbance and danger which his success, if it could be guaranteed, would introduce to the various States of Europe, presents, it must be confessed, a *prima facie* claim upon the public spirit of surrounding Powers to bring to bear on the contending parties an authority which would speedily put an end to the strife. It is one of those cases which must make a pressing appeal to the sentiment which calls for a "spirited foreign policy." Though not astonished, we are particularly pleased, that, under these circumstances, the appeal has been made in vain.

This, however, is not all. The rumours which have attracted the notice of the European Press state that Germany, seizing the pretext of Capt. Schmidt's assassination, was intent upon bringing her tremendous power to bear upon the suppression of Carlism in Spain, although probably much exaggerated, rested, no doubt, upon some foundation of fact. The German people, for political reasons, are just now passionately opposed to Ultramontanism, and the policy of Prince Bismarck fairly represents their will in this regard. It has troubled the domestic tranquillity of the Empire. Its tendency has been to break up the unity which the late war with France, and its triumphant success, did so much to cement. Carlism—identified as it is with submission to the Papacy and with the ascendancy of the Roman priesthood—cannot but be viewed by the Germans with loathing and detestation. Moreover, it seems likely enough that Prince Bismarck should aspire to secure for the new Empire a leading and a predominant influence in European politics. One can hardly forbear suspecting that overtures have been made from Berlin to London for some kind of intervention in the affairs of Spain—some demonstration, conjointly, of naval power, which might strike with dismay the adherents of the Pretender. Be this as it may, we rejoice that Lord Derby has not permitted the Government to which he belongs to fall into the somewhat insidious snare, and we are no less gratified that the English Cabinet has had the courage to inform the world of that fact through the medium of the Royal Speech, and to give, in a few words, the reason by which their determination has been governed.

"I believe," Her Majesty was advised to say, "that the restoration of peace and civil order in Spain will be most surely brought about by a rigid abstinence of interference in the internal affairs of an independent and friendly State." Certainly, that lesson has been impressed upon Great Britain by painful and repeated experience. It is doubtful whether, in any instance, a meddling policy in the intestine disputes of other nations has been beneficial to them or honourable to ourselves. Spain, especially, mortally resents the smallest semblance of foreign intervention in her affairs. The quarrel between the Carlists and the Republicans is as yet (if we may so say), a comparatively private affair. The moment it is taken up by either of the Great Powers it will become a European contest. Nay, it would probably expand, in a very short time, from a purely dynastic war into a war of principles, and the temporal and the ecclesiastical authority would be at each other's throats over the greater part of the civilised world.

There seems, however, to be no sufficient reason, unless the mysterious etiquette of our Foreign Office should be relied upon as such, why the present Republican Government of

Spain, under the Presidency of Marshal Serrano, should not be formally recognised. Germany, it is said, has intimated her intention of taking this step forthwith on her own part. Other States will feel themselves compelled to follow her example. This will have the effect of converting a civil war into a provincial insurrection, and of introducing into the relations of Spain with other European Power that position of national dignity and ease which she has a right to expect. We confidently hope that Her Majesty's Government may see their way clear to take this step, before the concession—if indeed, it can be looked upon as a concession—loses all the influence and grace which it would otherwise command.

#### THE LETTING OUT OF THE WATERS.

It is very ominous that in the concluding debate on the Public Worship Regulation Bill in the House of Commons, the tone assumed by all speakers alike was much more suggestive of the anxious beginning than of the victorious termination of a struggle. The Recorder spoke like a man vexed and harassed by the desperate necessity of avoiding "a fearful agitation" by adopting a course which "would, he knew, cause serious and great disappointment and grief to a very large body out of doors." The dignity of the House of Commons does not appear to us to have been fortunate in Sir William Harcourt's championship. His stilted circumlocution—"if there be any one—I will not say who—who should anywhere—I will not say where or when—have designated the deliberately expressed opinion of the House of Commons as 'bluster,' and the voice of its majority as a 'bugbear'"—is much too like the style of old ladies who, when particularly nasty tempered, "name no names," and launch their sarcasms at hypothetical "parties," to be saved from bathos even by constitutional forms. Nor did his deluge of legal learning avail to float on its tide the stranded question of an appeal to the archbishops. But the end of his speech, in which he proclaimed that the campaign was only beginning, and that the House of Commons, without distinction of party, would support the Prime Minister in "vindicating for the Church of England the broad platform of the Reformation," showed by the repeated cheers educed that the dominant tone of feeling had been struck. Most noteworthy, therefore, are his words: "*This bill will not put down Ritualism; it is only the beginning of the work.*" With all Mr. Disraeli's genius, it is rarely indeed that his words carry with them any weight of solemn preface. But his declaration that "however tranquil may be the general state of Europe, there are agencies at work which are preparing a period of great disturbance" have undoubtedly touched the heart of the English nation, because every one feels a fresh shock of alarm in hearing his own fears thus echoed by authority. Mr. Gladstone, whose eloquence is never more winged with prophetic fervour than when speaking of the spiritual interests of mankind, did his utmost to deepen that impression. He, too, saw close at hand "a conflict of principle upon the subject dearest to the heart of man, and most important to his destiny." He, too, insisted on "the gravity of the issues raised by the claims of spiritual absolutism." In fact, whatever divergence of opinion there might be on the particular question in hand—the contemptuous rejection of the Commons' amendment by the Peers—all, apparently without exception, agreed with an ominous unanimity, that the acceptance of the rebuff was not the end but the beginning of a struggle. Everywhere out of doors this tone of feeling has been re-echoed. From the most fanatical organs of Ritualism, through the worldly wisdom of the daily press, to the most stolid organs of that strange compound, Evangelical Erastianism, one conviction seems to possess all alike, that we are on the eve of a conflict, the precise issues of which it would be presumption to forecast. Truth is no doubt invulnerable and immortal. But if her votaries will persist in fighting with the weapons of falsehood, what then? She sits veiled in the clouds; and though the tide of battle roll doubtfully hither and thither, she will not descend into the arena.

Is this bill a good preparation for the coming struggle? When David, in prospect of the fight with Goliath, had the offer of royal armour, he would not accept it, because he had not proved the weapons. We, more foolish, are putting on a suit of Parliamentary chain-mail which we have proved, and found most fatal. If repeated crucial and uniform experience can establish anything, it demonstrates that Acts of Parliament against religious error or forms of worship are just about as effective as a Pope's Bull against a comet. They have been tried against Protestant sects and Catholic

obedience—against Presbyterianism, "Independence," Episcopacy—all in turn, with the one unvarying result, that they are not of the slightest use. We tried hard, we tried cruelly, to put down Romanism in Ireland by Acts of Parliament, and we succeeded in making it the most Popish country in the whole world. In days when there were no fine scruples to keep us from going all necessary lengths, we brought the whole forces of Parliament, armed by pitiless dragoons, to bear upon the Covenanters in Scotland; and we succeeded in making Scotchman and Presbyterian almost equivalent terms. For 212 years the Act of Uniformity has been on the statute-book, and there is not a land on the earth where sectarian divisions are at once so multifarious and so keen. With such examples to warn us, it might be thought that the national common sense, of which we so often make our boast, might have prevented us from wasting the time of Parliament with measures foredoomed to futility. But it may be said—and there are many amongst Nonconformists inclined to the opinion—that so long as we have an Established Church, it ought to be forced, by Act of Parliament at least, to refrain from affronting the Protestantism of the nation by playing at Popery. We, on the other hand, maintain that there is only one conceivable Act of Parliament on ecclesiastical subjects which can be in the slightest degree effectual—and that is an Act for the disestablishment and disendowment of Episcopacy and Presbyterianism alike. If the Act of Uniformity could not keep up Protestant practice amongst the submissive residue whom it preserved in the Church, why should any other Act be more successful in times like these, when the latent dissidence always existing in the Parliamentary Church has come to a flagrant head? The truth is, the disease is far too deep to be touched by anything but heroic remedies. Talk about playing at Popery! Why every petty parson throughout the land is playing at Popery when he lays claim to all the souls in his parish as his peculiar and exclusive charge. Is it not in obedience to Parliamentary authority, or at least in consistency with its provisions, that the bigoted rector refuses Christian burial to the child of Baptist parents? And what was the right reverend peer playing at last week when he repudiated the notion of an appeal to the archbishop on the ground of a bishop's divine right? The truth is, the whole constitution of the Established Church is that of a compromise with Popery, and a compromise marked by an unfortunate tendency ever to enlarge itself in a Popish direction.

Look at the situation in which we are placed. The disease to be met is not a sudden and inexplicable outbreak of Ritualistic eccentricity, but a gradual and most insidious tendency to Ritualism which has displayed itself little by little for forty years past. There was a time when the appearance of a surplice in the pulpit was enough to produce an outburst of Protestant indignation. A few needless candles or a crucifix were sufficient to set a whole parish by the ears. How is it that now the open performance of mass attracts large and fashionable congregations? and that the practice of confession is thought in many Anglican circles indispensable to earnest religion? This is not merely the result of defective laws or expensive processes, but the inevitable issue of the public teaching, the ostentatious example, and the zealous activity of a certain school amongst the clergy, who cultivate with indisputable conscientiousness the Catholic traditions clearly preserved by the Anglican Church. But these Catholic traditions are of such a nature that when once their charm is admitted, the logic of sentiment—than which no logic is more powerful—draws the devotee to a more and more consistent embodiment of those traditions in his practice. This influence has affected the laity on the one hand and the bishops on the other, hardly less than the ordinary clergy; and it has now obtained a power which seems to threaten an increasing ratio of progress until the force of the disease is spent. And what is our remedy? In a year's time, after the Ritualists have had ample opportunity for adapting their methods to new circumstances, a church official, a churchwarden, or any three members of the Episcopal sect amongst the parishioners, may complain to the bishop, not of any teaching which affects the mind and heart, but of any outward practice which offends the eye. The bishop may put that complaint in the waste-paper basket if he pleases, and there is no one to call him to account. Meanwhile, before the Act comes into operation, Convocation, with a large majority of High-Churchmen, if not Ritualists, is to be requested to say which parts of the Anglican ceremonial law it would like to see enforced and which abolished. By this time next year the Church



of England will be much more Romanised than it is now. And this law cuts at the tender twigs of the poison tree in a mode which threatens greatly to strengthen the root.

#### MR. DISRAELI AND LORD SALISBURY.

THE Prime Minister's speech last Wednesday was the greatest novelty in a session fruitful of late in surprises. The only intelligible theory on which it can be explained is that Mr. Disraeli eagerly seized the occasion for obliging his colleague to resign. Humiliation was inflicted upon the noble marquis with a gay audacity that made it all the more galling. Consideration for the reputation of a brother Cabinet Minister would have induced the Premier, after Sir W. Harcourt's *tour de force*, either to consult "the ordinary sources of information," or to obtain an accurate report from an underling. Either course would have been easy. But without the least hesitation Mr. Disraeli assumes that Sir William is quite correct in transforming the word "bluster" into the pointed phrase "blustering majority," and, therefore, to the intense amazement of the House of Commons, proceeds in bantering language, to describe Lord Salisbury as "a master of gibes and flouts and jeers," which he is not above using for the purpose of provoking the House to reject the bill. But he hoped they would not "fall into that trap," and be led to take a ruinous step by "the contemptuous phrases" of one of his (the Premier's) colleagues. If the bill had been in urgent danger, there would have been some little excuse for such a unique exhibition. But the assent of the Commons to the decision of the Upper House, that the appeal to the archbishop should be struck out, was assured as soon as Mr. Russell Gurney had counselled that course. The noble marquis did not have even the satisfaction of feeling that he was offered up as an "expiatory sacrifice" for the Public Worship Regulation Bill, nor could his own subsequent flat denial of having used any such phrase as "a blustering majority," or of having referred to the House of Commons, though corroborated by the testimony of the Lord Chancellor and other peers, remove the stigma. The sketch of his lordship as a headstrong man and intemperate speaker was not to be thus daubed out. It was painted by the hand of a colleague, and remains indelible. The charge against Lord Salisbury may have been a "fabrication," but the character given to him by his chief is too near the truth to be treated as badinage.

It is possible that the general expectation of the resignation of the imperious marquis may be realised, and that in this case self-respect may once again oblige him to retire from a Cabinet, the Tory colouring of which is mainly due to his presence in it. In some respects the Government would be the stronger in public opinion for his secession; for there would be less fear of reactionary measures in time to come. On the other hand, as experience shows, personal affronts and differences are sometimes borne with for the sake of political objects. By the withdrawal of Lord Salisbury from office—though the Ministry would lose an able administrator—his lordship would almost efface himself as a weighty statesman. He is not the leader of the House of Lords. His personal following is probably small, and the majority would still follow the safer and more discreet guidance of the Duke of Richmond. Influential as a bitter critic of a Liberal Government when a Conservative majority was behind him, his political power would be reduced to small proportions when he could neither command the Tory peers nor coalesce with the Liberal Opposition. He would be, as it were, "in the air." Whatever his lordship's mortification at being publicly and almost vulgarly rated by his chief—a statesman, too, who has no handle to his name, and has risen from the ranks—it is possible that some such consideration may restrain the promptings of wounded pride, and induce the imperious marquis to swallow the affront.

Anyway, the session closes with a political outlook that shows how unstable is any reliance upon Tory majorities—how precarious may be the position of an apparently strong Cabinet. If a disruption be not imminent, how will it fare with the Government when ecclesiastical problems, of even greater significance than have lately been discussed, come before Parliament next session? Can we suppose that the Tory Ministers who favour Ritualism, and cast contempt upon such legislation as is embodied in the Primate's Bill, will next year heartily co-operate with a Premier who ostentatiously pretends to gird himself to "put down Ritualism," and accepts with complacency the incense offered to him by a Liberal adulterator as the champion of Protestantism? The solid fabric

of a Tory administration is already exhibiting signs of instability six months after the general election which carried it into office, and this sagacious and versatile Premier has on one occasion so woefully blundered as to be beaten by a Liberal minority, and to have aroused distrust throughout the country. Mr. Disraeli's weakness in the Council Chamber is not condoned by his audacity on the floor of the House; for while the latter has ended in a mere personal affront, the former has spoilt a session. The prestige with which his Administration opened the new Parliament is already fading away. It has done nothing to satisfy public expectation—not even by inaugurating a period of political repose. The elements of conflict, though they gather in a part of the horizon least expected, are still threatening. They would sorely test the capacity of a tried, experienced and earnest pilot. How will it be with a helmsman noted more for adroitness than for a steady grasp, who has never faced a real tempest, and who is harassed by a mutinous crew?

#### SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

The Session of 1874 was extinguished something after the fashion of a long-suffering candle which flickers up in sudden brightness, and then faintly splutters into nothingness. On Wednesday the Public Worship Bill came before the House of Commons under an extra phase—the Lords having struck out, among other minor matters, the clause which provided for an appeal to the archbishops in the event of a bishop declining to take action under the bill. The question was, would the Commons stand this snubbing, or would they insist upon their own view, and fight the Lords? Mr. Russell Gurney was for peace, urging that if a struggle were entered upon there was some danger of the bill being altogether lost. Sir W. Harcourt followed with a speech in which, very much after the fashion of "Historicus," he assumed the rôle of final arbiter and universal Lord Chief Justice. He patronised Mr. Disraeli, rebuked Lord Salisbury for an offence which, as it turned out, his lordship had never committed, and was more than usually provoking towards Mr. Gladstone. He held out across the table a cotton-silk banner on which was inscribed the magic word "Protestantism," and in words and a manner that almost affected the Strangers' Gallery to tears, besought Mr. Disraeli to seize it and march boldly on. That it was a clever speech, is conclusively proved by the fact that for the moment it "drew" the Premier, who got up and in so many words said that as long as he was alive and in power Protestantism (which when written on banners generally means intolerance) should never lack a friend. Next came Mr. Gladstone, who, at length moved to retort upon Sir W. Harcourt, paid him off handsomely for the long arrears of provocation, the accumulation of which I have, from time to time, ventured to point out in this column. It was a splendid sample of railery, and was much enjoyed by the House, which laughed and cheered incessantly, as the right hon. gentleman, unerringly aiming at the joints in Sir W. Harcourt's armour, smote him with accusations of inconsistency, inaccuracy, and superficial learning.

After this the bill passed, and the disposal of the remaining business was facilitated by a count out. On Thursday the House met at three o'clock, with quite an array of questions and notices on the paper; one at least suggesting the possibility of an Irish row. Mr. Biggar, who earned some fame last week as the ally of The O'Gorman in his early morning defence of the rights of Ireland, had placed upon the paper a peculiarly offensive notice having personal reference to The O'Donoghue. The member for Tralee was duly in his place to answer the charge, but Mr. Biggar appeared to have contented himself with suggesting the existence of certain facts, and had no intention of affording an opportunity for their discussion. The O'Donoghue bitterly complained of these tactics, and so far had the sympathy of the House that, contrary to the rules, he was permitted to make a statement which disposed of Mr. Biggar's insinuations. Sir Eardley Wilmot looked as if he were prepared with a long speech when he next rose from beside a pile of books to move an address to the Crown praying that a clasp as well as a medal might be conferred on a section of the troops who took part in the Ashantee campaign. The hon. baronet's ability in the direction of long speaking had been proved on many former occasions, and Lord Claude Hamilton earned a vote of thanks when he rose in his place and moved that the House be counted. Only thirty members were found to

be present, and so the House adjourned, and Sir Eardley Wilmot's speech is amongst the lost treasures which mankind mourn.

The count out was virtually the adjournment of the House for the session, for when it met again on the following day it was only as a matter of form to hear the Queen's Speech read and see Parliament prorogued by royal commission. The speech turned out to be astonishingly long for a Ministry, the head of which was very wroth with Mr. Gladstone by reason of the "proximity" of his last address to the electors of Greenwich. Perhaps because they really had nothing to say, the Cabinet made a bountiful use of words, and turned out one of the longest royal speeches of recent sessions. But with all the abundance of its phraseology it was noticed, as the speech was read in a clear voice by Lord Cairns, that not a sentence was spared for reference to the Endowed Schools Act Amendment Bill, which was a Cabinet measure, whereas the Factories Act and the Regulation of Public Worship Bill, both fully discussed upon, were not. But Mr. Disraeli knows best whether it was desirable to recall the bill in his valedictory address.

As for the ceremony of giving the royal assent to bills and proroguing Parliament by commission, it was, as usual, very absurd. As a pageant it is all very well when the sovereign is there in person. But five estimable peers disguised in scarlet cloaks, and antiquated hats, sitting, for the most part silent and motionless, on a bench whilst the commission is read in the presence of a few members of the House of Commons, import into the ceremony much more of comicality than of dignity.

#### THE ARBITRATION VOTE OF THE UNITED STATES CONGRESS.

It is in the highest degree gratifying that a band of eminent statesmen in the United States Legislature have evinced so lively and practical an interest in the question of international arbitration as to render it effectual aid by initiating and carrying to a successful issue formal resolutions on the subject in both Houses. Amongst the more prominent members of the Legislature to whom the great cause of international concord is indebted for this service must be especially named the Hon. Senator Schutz, of Missouri; Hon. W. A. Buckingham, Senator for Connecticut; Hon. Senator Anthony, from Rhode Island; Hon. W. B. Washburn, Senator for Massachusetts; Hon. Senator Morrill, from Vermont; Hon. Mr. Orth, representative from Ohio; the Hon. Mr. Woodford, and Hon. H. Boardman Smith, of New York.

The latter gentleman, in introducing the resolutions on arbitration which recently passed the Congress, remarked that "in the history of the civilised world war has been averted twenty-five times by international arbitration." He also bore emphatic testimony to the importance of the motion introduced into the British Legislature by Mr. Henry Richard, in 1873, and adopted by the House of Commons. Of the similarly successful motion of Signor Mancini, carried unanimously by the Italian Parliament four months subsequently to Mr. Richard's, he stated that its adoption was largely due to the influence of Count Sclopis, one of the eminent tribunals of Geneva arbitrators on the Alabama dispute.

Mr. Boardman Smith's resolutions as finally adopted by the United States House of Representatives were as follows:—"Whereas war is at all times destructive of the material interests of a people, demoralising in its tendencies, and at variance with an enlightened public sentiment; and whereas differences between nations should, in the interests of humanity, be adjusted, if possible, by international arbitration; therefore, resolved that the people of the United States, being devoted to the policy of peace with all mankind, enjoying its blessings, and hoping for its permanence and its universal adoption, hereby, through their representatives in Congress, recommend such arbitration as a national substitute for war, and they further recommend to the treaty-making power of the Government, to provide, if practicable, hereafter in treaties made between the United States and foreign Powers, that war shall not be declared by either of the contracting parties against the other until efforts shall have been made to adjust all alleged cause of difference by impartial arbitration."

On the same day, on the motion of Mr. Woodford, the House adopted also the following resolution:—"Resolved by the Senate and House of Representatives, that the President of the United States is hereby authorised and requested to negotiate with all civilised Powers who may be willing to enter into such negotiation for the establishment of an international system whereby matters in dispute between differing Governments agreeing thereto may be adjusted by arbitration, and if possible without recourse to war."

The Upper House, or Senate, also, has subsequently confirmed and adopted these resolutions.

TEITENHALL COLLEGE AND THE UNIVERSITY OF LONDON.—At the late matriculation examination R. W. Hudson and E. Y. James passed in the Honours Division, and Mr. S. Theodore Mander at the first B.A. was placed in the first division.



## Literature.

## "BY STILL WATERS."

We have read many books by Edward Garrett, but none that has pleased us so well as this. It has more than pleased; it has charmed us. The story is simple enough, but all through it runs a golden thread of spiritual wisdom that makes you linger as you read, and then makes you turn back to see what you have not sufficiently read. The story opens with the arrival of passengers from America to Liverpool, at the Liverpool Custom House. Here we are introduced to the three principal characters—a maiden lady, Sarah Russell, of some forty years of age, good and helpful by nature, but refined by trial and made wise by long experience; another passenger, Mrs. Annie Stone (steerage), who has left the States and a husband there who has deserted her, hoping to get something to do; and a young gentleman passenger who, later on, becomes, in a certain way, the hero of the tale. Miss Russell, out of sheer kindness, engages Mrs. Annie Stone as her servant, and they come to London together—that kindly engagement turning out to be the pivot upon which all subsequent good experience turns. A part of a house is taken in London, and the two women live together a quiet but mutually helpful life. The owner of the house lives in the upper story, and has not been out of it for twenty years. He has shut himself off from all communication with his fellow beings. We afterwards find why: his heart had been hardened by the desertion and seduction of an only daughter, whose son turns out to be the young gentleman whom we met at Liverpool, whose seducer turns out to be the man to whom in early life Miss Russell herself had been engaged. This is nearly all the plot—a simple one, but sufficiently broad to allow of a great deal of play with character and some play with incident.

The best character, drawn with great care, and well filled in, is Sarah Russell. We have, all of us, we hope, met such good, kind, wise women who seem to be sent into the world to put things straight, and lift up everybody to a higher plane of existence. She had two cousins in London, one an angular lady-philanthropist, and another a timid and washed-out religionist. How she changes and brightens their lives, simply by living a spiritually healthy life herself, and so to say, expressing herself in word and deed, so that the whole atmosphere is changed by her presence! Do we not know what this is? how the solvent of one character will change the mood of a whole company, brighten all hearts and cheer all faces? Happy those who work such changes, and yet they are never conscious of doing it.

Now, let us give some extracts, with a few of Mr. Garrett's little sermons. Here is one preached by cousin to cousin:—

"I think it is because God means so much in home life, and so deeply means that everybody should have it, that some are left like you and I, Tibbie," said Sarah. "For while the world goes on as it is some of its threads will slip from their proper place in its pattern and get into tangles, and so some hands are kept out of its general work just to undo these tangles. We cannot make a home for ourselves, but we can make ourselves a home for others, and then by-and-by we find that their love has built our loving service into a shelter for ourselves; or if their love fails, another love comes in and performs their part—that love which supplements all effort, and saves all failures, and looks after all lost things."

"That is all very well for those who have reached that degree of saintship that they have no more human self," said Tibbie.

"It is the only outlook for all life," Sarah answered. "We must give up before we gain. The love of God can only meet humanity in the way of the Cross, and every earthly love is, in its degree, a type of that love. What makes the natural mother-love so tender but the anguish in which she brings forth her child, and the daily sacrifice of her own inclinations for its good? If we would know anything of that love in a spiritual sense, we must be prepared for a similar spiritual agony and similar service of spiritual love. The mistake we all make is in thinking to buy the highest treasures of life at an easier rate than the lower ones—in imagining that the thing typified can be won with less travail than the type. We surrender and serve, and bear and hope for our parents and brethren, and children and kingfolk, 'in the flesh,' and there must be as much surrender and service, and patience and faith, if we would have the ties as real 'in the Lord.' It all lies with ourselves, Tibbie. As Solomon says, 'A man that hath friends must show himself friendly'; and the parable of the Good Samaritan was told to reveal that 'he is the neighbour who shows mercy.'"

"But I wonder why it is made so hard for some people to be good and useful," said Tibbie. "The lower rungs of the ladder are knocked away from them, so that they must either stretch themselves to a great height or not mount at all. I think I might have lived

a life worth living if I had been set as most people are; if I had had a dozen brothers and sisters, of all sorts of dispositions, instead of only Jane; if I had married a good man, who would have had so much patience with my sharp corners that he would have polished them all away; if I had half-a-dozen children to think that there was nobody like mamma, so that I should have been stimulated never to disappoint their faith. Instead of this—oh, Sarah, if you only knew all I have ever had, and how it was taken from me!"

"God takes some things from us lest we should spoil them," said Sarah; "and we have more of them in missing them than we should in keeping them."

And here are a few bits that we note as we turn the pages over once more:—

"Some people cannot be injured. The smitten cheek only blushes; the broken heart only pours forth treasures; the lonely life goes into the very heart of God. But let us take the more care lest we injure. In the next world we shall have to see the martyrs' crowns that we have made."

"God is very good to me," said Sarah, looking up with swimming eyes. The doctor did not very much believe in God—he could not reconcile the God of the theologians with the God whose hand he saw in nature, and he had not worked out the puzzle, but simply left it, an unsolved problem. But as he looked at Sarah's glorified face and heard her words, he did verily believe in her God. And that momentary belief returned to him over and over again afterwards, an olive-branch which he had found on the waste of waters. He had often heard God praised for temporal blessings, and for spiritual blessings (whose utter beatitude he had sometimes had reason to doubt). He had even heard Him praised for pain, and affliction, and trial. But he had never before heard Him praised for weariness, and anguish, and wasting, borne for the sake of another. It was a revelation to him. Not that he could define it. No true revelation can ever be defined by words. They fall off it as the body falls from the rising spirit, and they bear its similitude for a while, and then they must be buried out of sight, that fresh flowers and new crops may grow from their decay."

And this:—

"If I had only known I sighed Tibbie again."

"And, you see, God always does know," Sarah went on in that quiet voice that was like the very soul of music. "He is just in His mercy. We can only be just by mercy. He knows the secrets of all hearts; we can only be always as pitiful as if we knew them."

"Ay," said Tibbie, "all those years since she wrote that letter I have gone on cursing and condemning her; while even if she had never written it God would have known what was in her heart."

"Yes, and He would have known even if she herself had not quite understood," Sarah rejoined. "Tibbie, darling, is not the dawn that has broken on your own life spreading over many things? We are in the loft behind the organ, where the bellows are creaking among dust and pulleys; but when we have listened for a moment at one chink don't we catch an idea of the harmony that is going on at the other side? Need we ever forget it? Let us wander in God's boundless gardens whenever we may, and from the flowers He gives us for ourselves let us concentrate this drop of sweetness to refresh ourselves whenever day grows dark awhile, that God knows, and therefore He loves, that God loves because He knows. Tibbie, Tibbie, darling, don't you see the sunshine stealing into all the dark places?"

"Tibbie looked up. Sarah forgot that there was no sunshine in the dreary room; there was something so like sunshine on Tibbie's face."

Much of this, made clearer and more decorated by circumstances, we have in this book, which we have put down with a feeling of quiet enjoyment, without the possibility of saying a word against the author. But what was the artist about when he drew the picture facing page 223? and what was everybody else about when it was inserted?

## BRIEF NOTICES.

*Hints for Health.* By J. S. STOCKER, M.D., London, Physician to the Western General Dispensary, one of the Court of Examiners of the Society of Apothecaries. (J. and A. Churchill.) This slim volume consists of two lectures delivered to a mixed audience, on the "Influence of Air, Water, Food, and Wine on the System." A large amount of information is brought together into small compass, and set forth with considerable attractiveness and skill. If people would but act on Dr. Stocker's advice about air, water, and food, it would be well. Yet carelessness in regard to such precautions for health is not limited to the lower classes; if it were, we might hope for great reform from education and School Boards. The soundness of the middle, and even of the upper, classes is remarkable. Drains are disregarded or but perfunctorily attended to; cisterns are allowed to get dirty and traps to rust; and only the other day we were reading a well-known architect's wail over the sanitary condition of the Deanery and Cloisters at Westminster. On one little point we venture to disagree with Dr. Stocker, in very general accord with him though we are—and that is on the point of the benefit of railway travelling, even though "plenty of time be allowed for catching the train, and that refreshment and rest are not interfered with by the journey." But the lectures are clear, simple, and practical; and some of his remarks on the costs of pressure from clothing deserve to be widely read, especially by women.

*Cocoa, and its Manufacture.* By JOHN HOLM, F.R.S. (G. Rivers, 13, Paternoster-row.) This

little pamphlet, consisting of a paper read by Mr. Holm (a member of the firm of Dunn and Hewitt), before the Society of Arts, furnishes a full and interesting account of the various cacao trees, of which it appears there are at least nine varieties, and of the process by which their fruit has become such a favourite article of diet. The following extract may be interesting:—

"The mode of manufacture of soluble cocoa or chocolate powder is as follows:—The raw nuts are first picked, in order to remove any mouldy or damaged nuts, the presence of which would injure the flavour of the cocoa. The picked nuts are then placed in revolving, heated cylinders. When sufficiently roasted—a process which takes from three-quarters of an hour to an hour and a half—they are either spread out thinly on a grating, or placed in coolers so constructed as to offer a large conducting surface, and are thus rapidly cooled down. The roasted nuts are then conveyed to a kibbling-mill supplied with fans; the cocoa is here broken down, and the shell winnowed from the nib. When this operation is fully effected, the nibs are slightly warmed before being ground. . . . The cocoa runs from the heated mills in a smooth semi-liquid condition, when it is ready for incorporation with the sugar and farinaceous substances with which it is to be mixed. It is afterwards reduced to a powder."

## FOREIGN MISCELLANY.

Garibaldi is said to be seriously ill, and the Municipality of Rome has offered to send a physician to attend upon him.

A telegram from Berlin states that the Government has summarily dismissed the German Consul at Bayonne for neglecting to afford aid to German subjects.

Preparations are being made in the Pitti Palace at Florence and other royal palaces for the reception of the German Emperor. He will visit Florence, Rome, and Naples, and will be accompanied by Prince Bismarck and General Moltke.

The Ultramontane Canton of Schwyz has adopted woman's suffrage, women being declared eligible not only as electors, but as candidates for all public offices. It is expected that the other parts of Switzerland will follow this example.

By the floods which have occurred in Upper Sindh several towns and villages have been swept away, and Jacobabad is placed in great danger. Measures are being taken to prevent the inundation from spreading.

The Comte de Chambord, it is announced this morning, is not disinclined to comply with the wishes of his friends who urge him to come and establish himself for some months in France; but he is anxious not to cause the Government any embarrassment, and nothing is yet decided.

A sad accident is reported from Paris. Admiral Chaigneau was cleaning his revolver, one barrel of which was loaded, when he accidentally pressed the trigger and discharged it. The ball lodged in the carotid artery, and he died in a few minutes. Admiral Chaigneau was sixty-six years of age.

The Berlin Post learns on good authority that the Emperor has approved the verdict of acquittal pronounced by the court-martial upon Captain Werner in connection with the seizure of the Vigilante before Carthage. From another source it is stated that Captain Werner will be made a rear-admiral.

THE DUKE AND DUCHESS OF EDINBURGH have left Coburg, and have taken up their residence at Reinhardtsbrunn.

COUNT SCHOUVALOFF, the new Russian Ambassador to England, will leave St. Petersburg for London in the latter part of the present month. On his journey he will stay for a short time at Berlin and Brussels.

PRINCE BISMARCK was to leave Kissingen on the 12th, and, after a short stay at Munich, will return to Berlin. He has received a letter from some working men expressing their determination to avenge any attempt upon his life by murdering a Catholic bishop for every bullet which does not hit him, and two bishops for every bullet which hits; while the one which really killed him should cost the Pope his life.

THE LICENSING QUESTION IN CALIFORNIA.—Of seventy-nine cities and towns in California in which the question of license or no license of the sale of intoxicating drinks has been submitted to the voters, fifty-nine have given a majority for no license. A very good showing for the Pacific State. In the smaller villages and in the townships, where most of the people are farmers, the temperance party almost always triumphs. The large towns and cities are the strongholds of rum.

TRADE IN AMERICA.—The advices from America continue to express confidence in the probability of a revival of business during the latter part of the year. The crop prospects, it is said, brighten as the season advances, and the indications now are that the grain yield will be the largest on record. The acreage of cotton is smaller than last year, according to the best reports, but altogether the appearances are that the crop will be a good one for the acreage.

THE EMPEROR WILLIAM arrived at Berlin on Sunday evening. A great crowd had assembled at the station, and His Majesty was most enthusiastically cheered. The Emperor proceeded at once to the Castle of Babelsberg. The Ultramontane Germania lately gave currency to a statement that the German Emperor had expressed a doubt whether the attack on Prince Bismarck was serious. The paper was sent to the

\* *By Still Waters; a Story for Quiet Hours.* By EDWARD GARRETT. (London: Henry S. King and Co.)



Emperor by the Home Minister, and His Majesty returned it with the following remark in his own handwriting:—"The statement is a fabrication from beginning to end, and a contradiction is absolutely necessary."

**ESCAPE OF MARSHAL BAZAINE.**—Ex-Marshal Bazaine escaped during the night between Sunday and Monday from his place of confinement on the island of Ste. Marguerite. It is stated that the prisoner left the fort by a rope-ladder, and got on board a vessel bound for Italy. The night was dark, and the weather very stormy. The Paris papers announce that the Government has resolved to act promptly and energetically in this affair, and punish those who may have connived at Bazaine's escape.

**FRANCE AND THE CARLISTS.**—The Paris correspondent of the *Times* gives a long summary of the purport of a despatch addressed by the Duc Decazes to the Spanish Minister at Paris, replying to the complaints of the latter as to the assistance alleged to have been given by France to the Carlists. The Duke entirely denies the allegations, and says that it is in every way the interest of France that peace should be established in Spain. If in some cases the Carlists have succeeded in crossing the frontier, that is due, the Duke says, not to the connivance of France, but to the neglect of the Spanish authorities, who have not posted troops at points where they had agreed to do so.

**THE CROPS IN INDIA.**—The Calcutta correspondent of the *Times* telegraphs as follows:—"The Lieutenant-Governor informs me that in Eastern Bengal the rice crop is excellent, and that the autumn harvest is generally safe in Bengal, Behar, and Orissa, with probable reduction of prices beyond previous expectation. He considers that the winter crops, however, are uncertain, and dependent upon the September rains. The number of persons receiving charitable relief is increasing, but relief labour has been further reduced. Advances and sales of Government grain are still made freely where needed. The Viceroy and Sir Richard Temple met at Dacca, and will confer at various parts of Eastern Bengal."

**MARSHAL CONCHA'S TRUNK.**—The *Times* special correspondent at Santander says that one of the losses sustained at the Battle of Pena Muro has up to the present been clouded in mystery—it is nothing else than the disappearance of the late Marshal Concha's trunk, in which, it appears, he kept all his private papers, including his plan of campaign. Had it fallen into the hands of the Carlists we should have heard of it very soon, for that would have been an important trophy. It must, therefore, have been lost after or during the retreat; most probably during the first part of the retreat, when the darkness and confusion favoured such a deed. The loss is much to be regretted, for the papers would have cleared up many doubts with regard to the conduct of the Government in not seconding the marshal's efforts with better organisation and assistance.

**THE Czar AND HIS MINISTER TO ENGLAND.**—The Emperor of Russia has addressed a rescript to Count Brunnow expressing much regret at his resignation of the post of Ambassador at London, and assuring him that he has rendered the empire a service by cementing the bonds of intimate friendship between two nations, whose friendship is equally conducive to their mutual interests and to the maintenance of European peace. In appointing Count Schouvaloff as his successor, the Emperor acknowledges his fidelity and activity in his previous position, and says:—"In now entrusting you with high diplomatic functions I am convinced that in this career you will earn fresh claims on my gratitude, and will confirm and strengthen the friendship between Russia and England—a friendship resting on mutual confidence, and desirable in the interest of both countries and also of the peace of Europe."

**THE AMERICAN PRESIDENCY.**—"A Cosmopolitan" writes to us on this subject:—"The third-term question is looming up. As yet General Grant's views are not known, but if he secures re-nomination he will assuredly be continued in office. The attitude of the Southern States is very curious. Having had Grant forced on them for two years, they seem inclined to coalesce with his personal friends and force the North to have him again. Moreover, both North and South, there is a growing feeling that Presidents ought to be more of a permanent institution. If this goes on the Presidency will be a life office within half-a-century from the Centennial. Grant's re-election would give the country many advantages as to stability in the executive departments, and a safe policy. There is nothing against it but tradition and precedent in a country which prides itself on superiority to tradition and precedent. *Nous verrons!*"

**DON CARLOS INTERVIEWED.**—An interesting account is given by a special correspondent of the *New York Herald*, of an interview he has lately had with Don Carlos. In the course of the conversation, the claimant to the Spanish throne said that Captain Schmidt had been arrested under very suspicious circumstances, and had been executed as a spy, and that he (Don Carlos) regretted that his order to spare the life of the prisoner came too late. Don Carlos said he did not anticipate any intervention on the part of Germany, and expressed an opinion that such a step would do him more good than harm, as it would unite all Spaniards in his favour. He declared that if he gained the throne his own policy would be one of non-intervention, and that he would do his utmost to restore peace and prosperity to Spain. Further, he expressed

himself in favour of a Cortes fairly representing the people, and the cultivation of religion and education. With regard to the prospects of his cause, he seemed very sanguine.

**THE STEAMSHIP CITY OF BOSTON.**—Mr. G. W. Davis, of New River, East Florida, a gentleman whose statement may, it is said, be received with the greatest reliance, transmits to the local papers there the following copy of some writing found in a bottle on the sea-shore near his house some time in June last.

I, a passenger on board the steamship City of Boston, make the following statement, that on Sunday night we had a severe storm; at 12 o'clock all hope given up; 1:20 a.m. ship going down.

JOHN HASWELL, London, England.

(Without date.)

Mr. Davis further states that on the same day a board was found with writing, nearly obliterated, as follows:—

We are now taking to our boats as a last resort. Steamship City of Boston.

C. SMITH.  
W. GAY.

**JOHN MITCHELL.**—Our old American correspondent says relative to this former Irish leader, who has now been some time in Ireland, but has refused to appear in public:—"Ere this John Mitchell, the Irish leader, must have crossed the Atlantic. It may possibly puzzle Mr. Disraeli's Cabinet to know what to do with this ancient enemy of England. The best possible thing will be to let him severely alone. He is well on in years, a broken-spirited man, and never likely to cause much trouble. If he gets into Parliament all the better; for John Mitchell is at least a gentleman, and cannot but learn to modify some of his views among the gentlemen of St. Stephen's. At the house of a mutual friend I had a pleasant interview with John Mitchell a few weeks before he left America. He is an unassuming, pleasant-mannered man of considerable social powers. We chatted amicably over many matters. Having an intimate and later knowledge of Ireland than he had, he appeared to me to be somewhat oblivious of the fact that the Ireland of to-day is scarcely the Ireland of his youth. As was natural, he considerably over-estimated his own influence with Irishmen; and I should imagine that his return home will be a decided disappointment. After a discussion in which I pointed out that if Ireland had been oppressed for 700 years the English people unenfranchised had shared that oppression, while Englishmen had made the very first use of their political freedom to do justice to Ireland, I was amused at the involuntary sarcasm with which he said, 'I pity the poor Englishmen.' Mr. Mitchell as yet is an unrepentant rebel. He condemns the Home-Rule movement, and has faith in nothing but Mitchelism for the salvation of his country. It is no secret that the Fenians never liked John Mitchell. His learning and gentle manners did not suit their semi-barbarism. The dislike was mutual, and the hero of '47 has for years stood practically aloof from the American-Irish agitators. After many years of honest and chivalrous—however mistaken—labour for his country, Mr. Mitchell returns home a poor man. There is an effort being made to provide him with a comfortable annuity; and without an atom of sympathy for his principles, I confess that I should be pleased to see his declining years made free from monetary care and anxiety. Among Irish 'patriots' John Mitchell contrasts favourably with those of more recent days for his self-sacrifice and pure motives. We may value the qualities of his heart, however we distrust the guidance of his judgment."

**COLONEL GORDON'S EXPEDITION.**—The following is an extract from a letter written by a gentleman attached to Colonel Gordon's expedition, to his father; it is dated Berber (paddleboat steamer *Mtessa*), Friday, May 22:—"Colonel Gordon turned up last Saturday, having run down from Khartoum in three days, but he very nearly came to grief on the way at one of the cataracts. There were two fellows at the wheel, and one wanted to go to the left and the other to the right of the reef, and between them were making straight on it, when Gordon rushed to the helm and just made a shave of it; but as it was, they carried away a lot of paddles, and had rather a smash. When he arrived he put us all to rights at Berber, and was very kind and considerate. He soon placed the troublesome gentleman who was ordering us about in his proper place, and was surprised to find him with us at all. As he was in the Viceroy's service, however, and cost no money, Gordon took him and the other, who is a nice fellow, but rather new to this work—as, indeed, we all are. It was arranged we were all to start next day in the steamer for Khartoum, while Gordon remained here (Berber), to meet Abou Saoud, and proceed by camel back to join us—seven days' journey. We learned that he had had difficulties with the Governor of Khartoum as to the extent of his command. The governor wished to confine it to the district between the river Sobat and the Nile down to the lakes, but Gordon contended that he had a greater range, and the matter has, I think, been referred to Cairo. The colonel seemed to be put out a little, but I have every confidence that he will carry his point. The Governor, Ismail Pasha Agoub, has absolute power, and does as he pleases. Gordon has promoted all the smaller officials one step, and gave them to understand he was their master under the Viceroy. The slave-trade appears to be flourishing, and we were shown three large stations on the map. Mr. Ziegler, who went from

Berber to Khartoum a few days ago, met no less than eleven caravans of slaves on the way. Gordon stopped all the caravans he met, and asked the people if they wished to go on. Those who said 'No' were sent back to their families. Those who said 'Yes' were allowed to go on. About 150 said they wished to enlist, and the colonel said he would form a regiment and give me the command, but when he first appeared all the people bolted, as they are afraid of the face of a white man. He went about the villages distributing beads and trying to make friends, but they are in mortal fear lest their cattle should be all carried off. Abou Saoud has great influence up country, and is styled 'Sultan' by the people. Khartoum is as bad as Alexandria for *canards*, so we must be very cautious in taking what is said about any one for gospel. The chiefs are beginning to trust us. When we get to Gondokoro we are to push on fifteen miles to the hills and make a camp. There will be 200 soldiers armed with breechloaders, and we shall have our own cattle. Our great object is to establish confidence and show we are not robbers like the Arab-traders, taking herds and children." The *Times* (from which the above extract is taken) says:—"We understand that the application Colonel Gordon made to the Khedive to ask our Government to permit two officers of the Royal Engineers to join his staff has been acceded to, and that in consequence the gentlemen named will very soon embark for Egypt."

#### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations in arts and science:—

##### FIRST B.Sc. EXAMINATION.

###### PASS LIST.

**FIRST DIVISION.**—Aveling, Frederick Wilkins, M.A., University and New Colleges; Boyns, John, St. John's College, Cambridge; Buck, John William, private study; Bush, James, private tuition and study; Capper, Thomas, private study; Carrington, Samuel Herbert, Owens College; Cooper, Frank Aspland, University College; Crow, John Kent, Owens College; Gates, George, B.A., University College and private study; Gill, Richard, Royal Institution School, Liverpool; Gotch, Francis, B.A., University College; Jellie, John Stephenson, private study; Lattimer, Thomas, Owens College; Lee, William, Owens College; McAllister, Donald, St. John's College, Cambridge; Matthews, Arthur, Sidney Sussex College, Cambridge; Munro, John May Herbert, College of Science, Dublin; Saise, Walter, Royal School of Mines; Smith, Alfred John, Owens College; Smith, George, Royal School of Mines; Ward, John Hansford, Crescent School, Margate.

**SECOND DIVISION.**—Bond, John Kinton, B.A., private study; Capron, Robert, B.A., private study; Fewings, James, B.A., Queen Elizabeth's Hospital and private study; Jackson, Edwin, B.A., Owens College Medical School; Paddle, James Isaac, B.A., Royal College, Mauritius; Rendell, James Robson, Owens College; Waugh, Henry Dunn, B.A., University College; White, Augustus Henry Scott, B.A., University College.

##### FIRST B.A. EXAMINATION.

###### PASS LIST.

**FIRST DIVISION.**—Ball, Richard Francis, University College; Bennett, William Henry, Lancashire Independent and Owens College; Bennetts, George Armstrong, Wesleyan College, Didbury; Brunner, Adolphe, private study; Christie, James Thomas, private study; Downes, John Skelton, University College; Du Moulin, Arthur Francis, St. Mary's College, Oscott; Findlay, Charles Farquhar, Trinity Hall, Cambridge; Fison, Reginald Hargreaves, University College and private study; Glasspool, Edwin Thomas, private study; Hargreaves, James, King Edward's School, Birmingham; Harvey, William Henry, private study; Hefford, Joseph Jarrett, Training College, Battersea; Hill, Joseph Shuter, University College; Holder, Henry William, Lancashire Independent and Owens College; Linton, Samuel, University College; McColl, Hugh, private study; Mander, Samuel Theodore, Tottenhall College and private study; Mitchell, James Alexander, New College; Morley, Henry Foster, University College; Neale, Joseph, Founders College; New, Walter John, University College; Philip, John Frederick, Cheshunt College; Postgate, John Percival, Trinity College, Cambridge; Priestley, Joseph Edward, private study; Rix, Herbert, Regent's Park College and private tuition; Rowe, Richard Charles, Trinity College, Cambridge; Scott, Alexander, private study; Scrutton, Thomas Edward, University College; Scully, James Aloysius, Stonyhurst College; Sheil, Richard Henry, St. Cuthbert's College, Ushaw; Sherlock, Thomas Travers, New College; Smith, Henry Gibson, Owens College; Spackman, William Henry, private study; Summers, Edward Samuel, Trinity Hall, Cambridge; Sweeting, Richard Deane Roker, Malvern College and private tuition; Wheen, Frank, Wesley College, Sheffield; Wilson, Alfred Ralph, St. John's College, Cambridge; Woods, William Noel, University College; Wright, George Payling, New College.

**SECOND DIVISION.**—Abrahams, Joseph, Jews' College; Atkinson, William, private study; Ball, Robert Crewdson, University College; Barracough, Henry, Mr. J. Spray's school, Leeds; Cooling, James, Wesleyan College, Richmond; Corfield, George, Galham College; Dobell, Edmund Scott;



Regent's Park College; Dumas, James, private study; Edge, Henry, private study; Foulds, William, private study; Fraser, William John, University College; Frew, David, private study; Fricker, Edward, King's College and private study; Griffiths, Joseph, private study; Harris, John Augustus Stanley, private study; Ierson, Frank Henry, private study; Kikuchi, Dairokú Yasuyuki, St. John's College, Cambridge; Lane, Sydney Septimus, private study; Mackie, George William, private study; Morgan, Thomas Jasper, Royal Grammar School, Whalley; O'Donohoe, Thomas Aloysius, Hammersmith Training College; Onions, Edwin James, private study; Perry, Charles John, Manchester, New, and University Colleges; Pocock, Sydney, University College; Powell, William Edward, Owens College; Rushbrooke, Thomas, private tuition; Searle, Charles Brodie, Manchester, New, and University Colleges; Snell, Bernard Joseph, New College; Snell, William Edward, private tuition; Stansfeld, Joseph James, University College and Garrick Chambers; Strachan, Alexander, New College; Tasker, William Henry, Owens College; Thompson, John William, Owens College; Tuckwell, Joseph Henry, private study; Warburton, Cecil, Old Trafford School and private study; Watta, Augustine, St. Cuthbert's College, Ushaw; Wheeler, Benjamin, private study; Wombill, Herbert William, Clarendon House School, Kennington.

## PRELIMINARY SCIENTIFIC (M.B.) EXAMINATION.

## PASS LIST.

FIRST DIVISION.—Badeley, Charles Edward, King's College; Berry, Frederic Haycraft, Guy's Hospital; Bond, James William, University College; Boulting, William, University College; Buck, John William, private study; Burry, Henry Burry Pullen, London Hospital; Bush, Erasmus, St. Bartholomew's Hospital; Castle, Hutton, St. Thomas's Hospital; Cattle, Charles Henry, Leeds School of Medicine; Cox, Frederick Augustus, private study; Crow, John Kent, Owen's College; Drysdale, Alfred Edgar, University College; Franklin, Arthur, St. Bartholomew's Hospital; Giles, Bernard Faraday, Guy's Hospital; Gill, Richard, Royal Institution School, Liverpool; Granger, Edgar Bridden, Guy's Hospital; Gotch, Francis, B.A., University College; Hill, Alexander, University College; Jackson, Edwin, B.A., Owens College Medical School; Keep, Charles Henry, Guy's Hospital; Lyddon, Richard, St. Bartholomew's Hospital; McAlister, Donald, St. John's College, Cambridge; Mackern, George, Guy's Hospital; Manby, Herbert Lynsey, Guy's Hospital; Maylard, Alfred Ernest, Guy's Hospital; Munro, John May Herbert, College of Science, Dublin; Oldroyd, Joseph Hollinshead, University College and private study; Paddle, James Isaac, B.A., Royal College, Mauritius; Parry, Robert, Owens College; Pollard, Bilton, Epsom College; Prowse, Arthur Banks, Liverpool School of Medicine and private study; Robertson, David, L.L.B., private study; Sedgfield, Arthur Robert Wyatt, King's College; Shaw, John, St. Thomas's Hospital; Smith, George, Royal School of Mines; Smith, Kenneth Rawlings, University College; Tilly, Alfred, St. Mary's Hospital; Tuke, William Samuel, private study; Uthoff, John Caldwell, Guy's Hospital; Wainwright, Robert Spencer, Guy's Hospital; Ward, John Hansford, Crescent School, Margate; Waugh, Henry Dunn, B.A., University College; West, Edward de Lancy, private study; White, Augustus Henry Scott, B.A., University College; Whitney, Neville Scott, University College; Wiglesworth, Joseph, Liverpool School of Medicine; Wilkinson, Arthur Thomas, B.A., Owens College Medical School; Williams, David James, University College; Williams, Dawson, University College.

SECOND DIVISION.—Andrews, William Stratford, University College; Brook, Lancelot, St. Bartholomew's Hospital; Buckell, Arthur Edward, University College; Burt, Alfred, Guy's Hospital; Clark, James Richardson Andrew, University College; Collins, William Edward, St. George's Hospital; Culhane, Frederick William Slater, University and Epsom Colleges; Davies, William Edward, University College; Davy, David Henry, London Hospital; Dunbar, James John M'Whirter, St. George's Hospital; Duncan, Henry Montague, University College; Dymott, Donald Frederick, Hartley Institution; Gabb, James Percy Alwyne, University College; Green, Thomas Beaufoy, University College; Hadden, Walter Baugh, Liverpool School of Medicine and private study; Heath, William Lenton, St. Bartholomew's Hospital; Hill, Charles Birnie, University College; Hodge, Arthur, University College; Hopkins, John, University College; Jackman, William Thomas, St. Bartholomew's Hospital; Jackson, Alfred Henrick, Owens College; Jackson, Arthur, St. Bartholomew's Hospital; Johnstone, William, University College; Jones, Arthur Lloyd, University College; Jones, Roger Hughes, Liverpool School of Medicine; Juler, Henry Edward, St. Mary's Hospital; Landon, Edward, St. Thomas's Hospital; Lendon, Alfred Austin, University College; Lubbock, Montagu, Guy's Hospital; Marsh, Joseph Henry, St. Thomas's Hospital; Matthews, Arthur, Sidney Sussex College, Cambridge; Matthews, Valentine, King's College; Parkyn, Ernest Albert, University College and private study; Payne, Charles Alexander, private tuition; Plumbo, Samuel Thomson, St. Bartholomew's Hospital; Rendell, James Robson, Owens College; Roberts, David Davies, Guy's Hospital; Roskel, Waldemar Joseph, St. Bartholomew's Hospital; Shaw, George, private study; Smith, Herbert Ernest, St. Thomas's Hospital; But-

cliffe, John, Owens College Medical School; Tebbitt, Frederic, St. Thomas's Hospital; White, Charles Haydon, St. Thomas's Hospital.

## SIR WILLIAM HARCOURT AND MR. GLADSTONE.

(From the Spectator.)

After bludgeoning the Marquis of Salisbury, the late Solicitor-General turned, and with a spring endeavoured to pounce on his old leader, to denounce him as one who had always tried to set the Canon Law above the law of Parliament, perhaps the most damaging accusation that can be made against an English Minister; but able as it is, and keen to discern weak places, Sir William Harcourt's mind has one defect, which will delay, if it does not spoil, the great success he desires. It has no scales in which to weigh moral weight. Mr. Gladstone rose, without a trace of the passion which personal attack sometimes evokes in his mind, or of the humility with which, to the annoyance of his admirers, he is occasionally tempted to conceal it, rose to his full intellectual height, and serenely, almost playfully, struck his assailant down. No lad just trusted with a foil was ever so defeated by a master of arms. Mr. Gladstone never condescended to scorn, scarcely descended to controversy, but with easy, careless, lounging thrusts ran his presumptuous adversary through and through. There has not been such an exhibition of debating power for years. The House had cheered Sir W. Harcourt to the echo, but when Mr. Gladstone sat down, there was scarcely a member who did not at heart acknowledge that he, the trained veteran, had been employing his skill upon a mere amateur. Sir W. Harcourt, who on Friday knew nothing of Ecclesiastical Law, on Wednesday talked like a pedagogue who had studied nothing else; but Mr. Gladstone chaffed him on his sudden display of erudition about canonists' opinions on episcopal authority as if he had been a briefless junior at the bar, complimented him on the rapidity and the cleverness with which he had got up his case, and only abstained from destroying it because "the canons of my honourable and learned friend are scarcely conformable to the three canons of taste, good-feeling, and courtesy which the House is accustomed to regard." He "says he abhors vituperation; no doubt; but how does he define vituperation so that to describe language used elsewhere as the 'ill-advised railing of a rash and rancorous tongue' is not within the term?" "The late Solicitor-General—we still, I believe, belong to the same party—has not yet sown his Parliamentary wild-oats. When he has, I have not the smallest doubt he will combine with his ability—which no one sees with greater satisfaction than I do—some degree of temper and wisdom, some due consideration of the feelings of others, some strictness in restating the arguments of opponents—in fact, every political virtue that can distinguish a notability of Parliament; and if he persists in the course of study he has begun, a complete knowledge of Ecclesiastical Law." The picture of Sir W. Harcourt, who aspires to a leadership, as a raw though clever youngster, still unacquainted with the principles of Government, still devoid of adequate self-restraint, naturally convulsed the House; and it was followed by an almost solemn peroration, warning the House that while a State Church must obey the State, the State must also make its demands compatible with the possibility of union, and that if the tone, temper, and language of Sir William Harcourt are taken as the standards which are in future to govern the ecclesiastical discussion, then the union cannot be maintained. The House did not agree, of course, for it has got into one of those curious fits of intolerance in which it can see nothing but the immediate objects of its hate, be they clericals in chasubles, or Communists in conspiracy, or cattle-dealers in combination to spread plague; but it was impressed nevertheless—felt, for all its obstinacy, that it was following the demagogue because he hallooed, and running over the statesman because he warned. The direct result of the debate on the bill was nil, for the amendment had been virtually abandoned before it began; but it broke up Mr. Disraeli's Cabinet, and expelled Sir W. Harcourt from the Liberal ranks.

## THE BEECHER-TILTON SCANDAL.

The New York correspondent of the *Echo* writes:—"We are no nearer yet an end of the Beecher-Tilton scandal case, which, like a giant upon trees, has spread throughout the whole land, and filled the air with its unclean effluvia. When I last referred to it, Mr. Tilton had made his charges against Mr. Beecher before the Plymouth Church Committee investigating the matter. Since then, both Mrs. Tilton and Mr. Beecher have published cards denying the charges. As yet, however, no specific detailed answer has been made by Mr. Beecher to the several items in Mr. Tilton's arraignment, and no explanation has been given of the various letters by which that arraignment was supported, while the theory, thus far put forward by Mr. Beecher is confessedly inadequate to harmonise the facts. This delay on Mr. Beecher's part is having a most disastrous effect on the public mind. During this state of suspense all sorts of rumours are afloat. An attempt has been made to carry the case before a court of justice by the arrest of Tilton on a charge of libel by an interested party, but that has not come to any-

thing. The most important witness in this case yet to be heard from is Mr. Moulton, who was the confidential friend of both Beecher and Tilton, and to whom the damaging letters of Mr. Beecher were addressed. It is supposed that Beecher delays his statement in reply to Tilton till Moulton shows his hand; and that Moulton holds back till Beecher has committed himself to some explanation. And there at present the matter rests. Rests, did I say? There is no rest for it. It is the chief topic of conversation everywhere. It is the principal item of news in all the papers. Everywhere, and in every variety of aspect, it is uppermost, irrepressible."

Our own correspondent says:—"Nobody knows what to think of the affair. Certainly Mr. Beecher has been indiscreet, and his efforts to keep back the inevitable disclosure do not present his strength of mind or judgment in a satisfactory light. Nevertheless Tilton's career has not been such as to inspire confidence, and one cannot but hope that Mr. Beecher may come out of the investigation with no worse condemnation than lack of wisdom. His fall would be a public calamity. One aspect of the case is, however, open to criticism, and that is the mandlin sickly sentimentality which appears to have been infused into the relations between the pastor and people. The published letters are disgustingly theatrical, and convey the idea that all the parties have been living in an atmosphere of mock heroism and spurious romance."

## THE EDUCATION ACT.

LONDON SCHOOL BOARD.—The weekly general meeting was held yesterday at the Guildhall, Mr. E. H. Currie (vice-chairman) presiding. Mr. Freeman (chairman of the finance committee) brought up his report recommending payment of cheques for salaries of teachers and pupil-teachers to the amount of 82,000*l.* He stated that the board resolved to borrow a further sum of 132,000*l.* from the Public Works Loan Commissioners, who had agreed to advance the money, the first instalment of 72,000*l.* to be drawn immediately. A discussion arose on the motion of Mr. Tabern to build some additional schools in the Fitzroy Market district. The proposition was carried unanimously. Mr. Macgregor (chairman of the industrial schools committee) moved:—"That in the event of a certified industrial ship being placed on the Thames for the reception of Roman Catholic boys, the board will contribute the sum of 1,000*l.* to the committee of management, for a hundred vacancies, to be held at the disposal of the board on the usual terms." The motion was carried. The board adjourned to the middle of September. Another new board school was opened on Saturday afternoon in Bell-street, Edgware-road, by Lord Napier and Ettrick. The building will accommodate 816 children, and cost 16,000*l.*

BRADFORD BOARD SCHOOLS.—On Monday five new board schools were opened at Feversham-street, Barkerend-road, Ryan-street, Dudley-hill, and Horton Bank Top, but there was no formal ceremony. The attendance at Feversham-street, which is for 800 scholars, was 148 boys, 114 girls, and 133 infants. At Barkerend there were in attendance eighty boys, sixty-eight girls, and 110 infants. The other board schools were also reopened after the vacation, and the attendance in each instance was very fair.

SCHOOL BOARDS AND THEIR EXPENDITURE.—A return, moved for by Mr. Heygate, has been presented to Parliament showing what sums of money have been expended by school boards, now upwards of 750 in number, since November, 1870, up to March last. The particulars are classified under the various heads of cost of elections, the erection and maintenance of school buildings, the payment of fees to elementary schools not provided by a board, the amount of precepts served upon the rating authorities, and the like. In London the first and triennial elections, with those to fill five casual vacancies, cost altogether 15,266*l.*, to meet with separate precepts were served upon the several local rating authorities. The provision of school accommodation is of course a heavy charge, amounting up to the present time to 395,000*l.* These items, with one or two others, make a total of nearly 546,000*l.*, but the precepts hitherto issued do not represent a rate of above eight-tenths of a penny in the pound upon a rateable value exceeding 20 millions. No account, it will be seen, is here taken of the loans which have been raised by this board through the agency of the Board of Works. The total outlay at Liverpool is more than three times that at Manchester; while the latter board have paid fees to denominational schools to the extent, on an average, of 2,330*l.* a-year; and the former have contributed largely to the local industrial schools. At Leeds nearly 100,000*l.* has been spent; and more than half of it has gone to defray the provision of a very large amount of school accommodation. The keenness of party feeling in the elections at Birmingham has cost the ratepayers almost 3,200*l.* The gross expenditure gives this borough the fifth place as regards magnitude, coming after London, Leeds, Bradford, and Sheffield, in the order named. These four provincial boards have spent in school-building—Bradford, 85,000*l.*; Sheffield, 62,442*l.*; Birmingham, 61,716*l.*; and Leeds, 58,942*l.* Concerning the average annual amount of rate per poll paid represented by the precepts served, it is observable that all those in Cheshire are comparatively low, no other provinces apparently being required. Amongst



the highest rates may be cited those of Otley (Suffolk), 20.3d.; Sutton St. Nicholas (Lincoln), 18.0d.; Crowle (Lincoln), 13.5d.; Luckington (Wilts) and East Ilale (Berks), 12.0d.; and amongst the lowest we notice Oxford, .65d.; Risca (Monmouth), .4d.; Breage (Cornwall), .1d.; Halt-whistle (Northumberland), .4d. It may be remarked that according to the return of local taxation made in 1868 the average was 3s. 3d., ranging from 4s. 6d. in Surrey, Anglesey, and Cardigan, to 1s. 11d. in Salop and 1s. 6d. in Westmoreland. The total of the sums paid in fees to denominational schools is for the whole period covered by the return 14,827l. 17s., to which only three boards in Wales have contributed. Others in England have paid as follows:—Salford, 2,450l. 14s. 8d., with a surplus of accommodation; Hull, 450l. 6s. (to industrial schools); Wakefield, 349l. 16s. 9d.; Bristol, 848l. 12s. 3d.; Liverpool, 1,907l. 7s. 1d.; nine of the twelve borough boards in Lancashire having given 11,801l. 4s. 8d. between them.

#### THE CROPS.

Mr. H. Kains-Jackson, in a review of the harvest prospects for the year, says there is no doubt whatever that the wheat yield is, at the least, a good average in bulk and quality. As to any and what excess there is above an average, opinions are somewhat divided. A heavy balance is in favour of the judgment that this year's crop is considerably above an average. Growers and merchants whose decision is entitled to attention declare that the large crop of 1868 was not superior to this of 1874. A good English wheat crop may be considered an assured fact, and already numerous samples of new corn are daily offered in the various markets, at prices starting from 54s. to 57s. for red wheat, 58s. to 62s. for white, while of the latter there have been a few parcels, fine and heavy enough to sell at from 65s. to 70s. per qr. "I may here add," says Mr. Kains-Jackson, "that from personal observation of the English wheat crop, following the reaping-machines in many fields, and in different counties, the straw is stiff, strong, and healthy; that the plants are more numerous, and the surfaces more level, than in 1868, and that the difference between light lands and heavy soils is much less marked, the whole crop being a more even one; it will, therefore, certainly be a good one; but that the ears are as well set, as heavy, and full of flour, as they were on the wheat lands of 1868, cannot be allowed; a sheaf of 1874 is certainly not comparable with that of the former year, in which, be it remembered, wheat ripened without a single drawback, genial nights succeeding sunny days without break from spring to autumn." Mr. Kains-Jackson goes on to say—"To start with the British crop, there will be, I estimate, a yield of 14,000,000 and not exceeding 15,000,000 quarters of wheat, after allowing 1,000,000 quarters loss for blighted and laid fields, the effect of frost during the blooming, and the thunderstorms of the last six weeks. To this home produce not less than 8,000,000 and not exceeding 9,000,000 quarters will be wanted for the 32,000,000 of our population. Judging from all accepted present estimates, California and the Atlantic American States, Russia, Hungary, Germany, France, and Turkey, will have 11,000,000 quarters, which they must sell, to supply the 8,000,000 to 9,000,000 quarters required by the United Kingdom, and for which this country will be the sole applicant; the only competitor with the English buyer being the farmer, holder, or speculative investor. If this view is accurate, a loaf of bread this season will be cheap, as manufactured from good wheat at 50s. per qr. for the next three months, and after that date at a price probably lower, but which future events and prospects will determine. The English wheat crop this year at 50s. should be worth 10,000,000l. sterling more to the country than last year's yield at 60s. per qr. The price to be paid for our wheat imports will probably reach a total of 22,000,000l. against the 35,000,000l. paid this year just ending."

Messrs. Bagster are bringing out a series of volumes which ought to be of interest to all Biblical scholars. The series is called, "Records of the Past," being English translations of the Assyrian and Egyptian monuments. They are edited by Dr. Birch, of the British Museum, with the sanction of the Society of Biblical Archaeology. Mr. Sayce, Mr. Fox Talbot, Sir Henry Rawlinson, and other distinguished scholars, contribute to the first volume.

WHITWORTH SCHOLARSHIPS.—The following is a list of the successful candidates in the competition for the Whitworth scholarships for the present year:—William Turner, twenty, metal turner, Wolverton; Robert A. Sloan, eighteen, engineer's apprentice, Birkenhead; William Sisson, twenty-one, engineer, Gateshead; Frederick Stubbs, nineteen, engineer's apprentice, Derby; Thomas L. Daltry, twenty, draughtsman's apprentice, Newcastle-on-Tyne; Frederick H. Livens, twenty, engineer's apprentice, Leicester.

MIDDLE-CLASS EMIGRATION.—We understand that Mr. Arthur Clayden, of Faringdon, who accompanied Mr. Arch last year to Canada, starts on the 19th for another visit to the "Far West." His mission this time relates to another class of emigrants, the middle-class farmer, whose capital is not sufficient for the demands of English farming. Mr. Clayton purposes a thorough survey of Virginia, with a view to test its adaptability for this higher class of emigration. He will communicate the result of his observations in a series of letters to the *Daily News*.

#### Epitome of News.

Her Majesty and Princess Beatrice attended Divine service at Osborne on Sunday morning. The Rev. George Prothero officiated. On Saturday Mr. and Mrs. Prothero dined with the Queen. During Saturday afternoon Her Majesty and Princess Beatrice visited Sir Charles Locock at Binstead.

Although still confined to his rooms, Prince Leopold continues to improve in health, and the injuries caused by the sprain of the knee and leg are subsiding.

The Empress of Austria remains at Steephill Castle, Isle of Wight, and the German Crown Prince and Princess have returned to Sandown from London.

Mr. Disraeli is at Longleat, on a visit to the Marquis of Bath, and Mr. Gladstone in North Wales. On Monday the Premier was shown over Mr. Bennett's Ritualistic church at Frome.

There is a vague report that Mr. Disraeli will ere long pay a visit to Ireland.

The Right Hon. R. A. Cross left town on Saturday for Eccle Riggs.

The Marquis of Salisbury has gone to Dieppe for a few weeks; and Lord Derby has left for Knowsley.

At the Whitebait dinner at Greenwich last Wednesday Mr. Disraeli and Lord Salisbury were absent. There was late in the evening a demonstration under the auspices of the United Borough of Greenwich Conservative Association, and a display of fireworks on the pier!

We are glad to learn that the health of Mr. Gilpin, M.P., has much improved.

The marriage of the Hon. Mary Dorothea Palmer, second daughter of Lord Selborne, with Earl Waldegrave was celebrated on Wednesday, when a large and distinguished company, including the Marquis and Marchioness of Salisbury and Lord and Lady Cadwell, were present. The Bishop of Rochester performed the ceremony, which took place at Blackmoor Church.

Earl Russell has taken Aldworth House, Haslemere, Surrey, the residence of Mr. Alfred Tennyson, for four months.

Thirty-one notices of motion for the next session have been placed on the order book of the House of Commons.

During the late session—that is, from the 5th March to the 7th August—ninety-six public, 200 local, and nine private Acts of Parliament were passed.

Sir E. Watkin, addressing the shareholders of the South-Eastern Railway Company, of which he is chairman, said that railway-travelling was safer than walking, safer than going up and down stairs, and even safer than eating one's dinner, if the number of people choked yearly were to be taken as any criterion.

A violent gale from the south-east caught the Wick herring fleet on Friday night. Most of the boats were heavily laden, the fishing having been the best of the season, and while a few reached harbour safely with their catch, many had to cut adrift their nets, which were full of fish. Most of the 200 Aberdeen herring-boats which were missing on Thursday night have either reached port or been satisfactorily accounted for.

The Irish papers continue to publish satisfactory accounts of the harvest. The potato crop, for which some fears had been entertained, is reported to be still very healthy almost over the whole country.

The newspaper reading-rooms at Peele's Coffee-house, Fleet-street, were closed on Saturday, after an existence of over a century.

The directors of the Metropolitan District Railway notify an intended reduction of fares on the line.

The Wigton Burghs election scrutiny resulted in Mr. Stewart, the Conservative candidate, who was elected, still retaining a majority of two votes. Lord Neaves will accordingly inform the Speaker that Mr. Stewart is duly elected. His lordship awarded expenses against Mr. Smith, the petitioner.

Sir George Elliot's election as member for North Durham having been petitioned against, the trial of the case was commenced on Monday before Mr. Justice Grove. The charges are bribery, intimidation, and personation. Yesterday the petition was withdrawn for lack of evidence. The petition against Mr. Charles M. Palmer was withdrawn also, and the affair terminated in mutual handshakings.

It has been decided by the Conservatives of Stroud to petition against the return of Mr. Brand.

The foundation-stone of new municipal buildings, which are to cost 30,000l., has been laid by the Mayor of Leicester.

The forty-fourth assembly of the British Association opens on the 19th inst. at Belfast. The first general meeting will be held on Wednesday, the 19th, when Professor Williamson, Ph.D., F.R.S., F.C.S., &c., will resign the chair, and Professor Tyndall, D.C.L., F.R.S., president-elect, will assume the presidency and deliver the opening address.

Mr. Bartlett has succeeded in adding to the gardens of the Zoological Society in Regent's Park three young giraffes, two females and a male, purchased of Herr C. Hagenbeck, of Hamburg, and captured in Upper Nubia. They have not at present reached their full growth, the tallest of the three being only some ten feet in height; but they are in perfect health and condition, and are already reconciled to the new abode, to which they were

led from Wapping in the dead of the night along the London streets.

William Hopwood, a butcher, of Stockport, who was one of the witnesses in the Tichborne case, was sentenced at Chester Assizes on Saturday, to twelve months' imprisonment for bigamy.

Pleuro-pneumonia is so prevalent in Banffshire, that the cattle markets for this month and the Banffshire Farmers' Agricultural Show are prohibited. The disease is also very common in Forfarshire.

Serious rioting has taken place at Southsea in consequence of the erection of a barrier by the Southsea Pier Company in order to carry out certain extension works. Last Wednesday a mob collected and broke down the barrier. On Thursday and Friday attacks were made on the pier, and great damage was done, and several persons were assaulted and injured. On Saturday summonses were taken out against some of the rioters, and on Sunday there was a renewal of the disturbances, the military were called out, and the Riot Act was read.

Brighton Aquarium having been established two years, its second anniversary was celebrated on Saturday with festive proceedings. A meeting, presided over by Mr. G. Somes, was held; a new terrace, laid out as a garden on the roof of the aquarium, was opened, and a banquet was given in honour of the event of the day.

A large picnic party, composed chiefly of the ministers attending the Wesleyan Conference at Camborne, proceeded, on Saturday, to Pentarvan Beach, Mon., for a day's outing. The excursionists were joined by Captain Farze, of Mevagissey, who was accompanied by his three daughters. During the afternoon Captain Farze visited a house in the neighbourhood, and on returning along the beach, he was seen to fall suddenly on the sand. Several gentlemen ran to his assistance, but life was found to be quite extinct. The party was at once broken up and returned to Camborne.

At North Shields on Saturday, an Irishman named Edward O'Halloran quarrelled with two women, mother and daughter, and stabbed both several times. They lie in a precarious state.

The Bristol Guardians have, it seems, passed a rule that relief is only to be given in the workhouse, and when last week an aged couple applied for help they were told they must go into the union. They said they would rather starve than be separated in their old age, and a few days afterwards the old man was found dead and the woman lying by the body in a starving state. The matter is to be investigated.

A young collier from Dukinfield, named Henry Winstanley, was convicted at the Chester Assizes on Friday of a murderous assault on a woman, by kicking her about the head with his clogs. Mr. Justice Quain, ignoring the jury's recommendation of the prisoner to mercy, sentenced the ruffian to five years' penal servitude. George Jones, of Stockport, who had kicked with fatal results a woman with whom he lived, was sentenced to seven years' penal servitude.

In the Postmaster-General's report it is stated that about 18,700 letters were posted without any address whatever, and that nearly 500 of the letters contained cash, cheques, or bills of exchange to the value of more than 13,000l.

The man who formerly called himself the Rev. C. S. Bore, but who has been lately collecting subscriptions in the dress of a fireman, was again brought up at the Southwark Police-court on Friday, on the prosecution of the Charity Organisation Society, on the charge of fraudulently obtaining money. He was sent to prison for three months with hard labour.

On Saturday a shocking accident occurred at a wake in Strand-street, a wretched locality off Capel-street, Dublin. About thirty persons were assembled in the upper floor of one of the houses, round the corpse of a two-months-old infant, when suddenly the floor gave way and they were all precipitated into the lower room, the floor of which also broke down, and so on to the basement, where corpses, "mourners," furniture, and all, were heaped up together in one mass. When extricated, many were severely injured, and all were in a deplorable condition. The body of the infant was crushed out of all recognition.

A man named Macdonald, who had been condemned to death for the murder of a woman with whom he had been cohabiting, was executed at Exeter on Monday morning. He is said to have admitted the justice of his sentence, and to have died penitent.

An Irishman is in custody at Ashton-under-Lyne on the charge of having murdered his wife. The man and the woman and a lodger of theirs had been drinking and quarrelling.

While labouring under a fit of insanity, Samuel Knight, a butcher, at Watford, killed one of his children, a little girl four years of age, by cutting her throat, and then tried, but failed, to commit suicide. At an inquest the jury found that the man was of unsound mind.

Copies of the rules and regulations drawn up under the provisions of the Supreme Court of Judicature Act of 1873, 35 & 37 Vict. c. 66, have been issued as a Parliamentary paper.

No meeting of the Common Council was held on Monday in relation to the state of Temple Bar, nor does any appear to be in contemplation at present, now that all proper precautions have been taken by the civic authorities by propping up the structure to secure passengers against further danger.

It appears from Colonel Henderson's report on



the metropolitan police for 1873 that there are in London more than 800 cabdrivers who are total abstainers from intoxicating drinks.

The "pilgrim" labourers broke up their band at Halifax yesterday, and sixteen of them returned by rail to Newmarket. The other five remained in Halifax, where they have obtained work with a good prospect of regular employment.

Josiah Buttefant, the late secretary of the Norwich Building Society, who had absconded on being charged with defrauding the society of upwards of 10,000*l.*, has been arrested at Valencia, in Spain.

The members of the North Staffordshire branch of the Amalgamated Association of Miners have just paid a deposit of 500*l.* on account of the purchase-money of a large coal-pit at Halmerend, near Newcastle-under-Lyme, which they intend working as a co-operative colliery. The West Yorkshire Co-operative Associations will join in the enterprise.

During the last three years 29,129 dogs wandering about the streets of London, and not under proper control, have been seized by the police. The majority were sent to the dogs' home at Battersea, and many of them have been reclaimed by their owners.

The *Times* has reason to believe that Sir James Fergusson has applied to be relieved from the Governorship of New Zealand, and that he will be succeeded by the Marquis of Normanby, at present Governor of Queensland.

### Miscellaneous.

**LONDON AND COUNTY BANK.**—At the meeting on Thursday of the London and County Banking Company, Mr. F. Francis in the chair, an available total was shown of 149,748*l.*, including a previous balance of 23,917*l.*, and a dividend was declared for the half-year at the rate of 20 per cent. per annum, leaving 29,279*l.* At the corresponding period of last year the dividend was of similar amount, leaving 20,189*l.* The paid-up capital is 1,274,870*l.* and the reserve 637,435*l.* The deposits are 18,928,918*l.*—an increase of 1,107,639*l.*, and the acceptances—3,187,457*l.*—an increase of 72,504*l.* Further details as to condition and prospects of the bank are given elsewhere.

**THE LABOURERS' STRIKE AND LOCK-OUT IN THE EASTERN COUNTIES.**—From some statistics collected by the National Agricultural Labourers' Union as to the recent lock-out in the Eastern Counties, it appears that the struggle lasted about eighteen weeks, and cost the union, in money expended for lock-out pay, migration, and emigration, nearly 25,000*l.* Originally 2,400 men were locked out, of whom 870 have returned to work without surrendering their tickets; 400 have migrated, 440 emigrated, and 350 have returned to work since the lock-out pay was stopped, several of these last having abandoned the union. There are still 350 unemployed. The secretary attributes the failure of the struggle to want of union and cohesion amongst the men; the refusal of labourers to migrate to districts where work and better wages could be obtained; and the injudicious admission of old men into the union, who expected life annuities from its funds.

**ENGLISH AND AMERICAN CENTENARIANS.**—During the past week the old woman Betsey Letherland, aged 111 years, cut a small quantity of corn on the farm of Mr. John Mead, near Tring. There were a great number of persons present to witness the old lady's performance, many of whom carried away wheat ears cut by her as a memento of the event. She is said to have been born on the 24th of April, 1764. She formerly belonged to a tribe of gipsies, but has lately been living in Frogmore-street, Tring. A Virginia paper asserts that Mrs. Katie Shepp, living in the Massanutten Mountain, near Keele-town, five miles east of Harrisonburg, in that state, has reached her 120th birthday. Mrs. Shepp was married in the year 1774, at the age of twenty. The paper says:—"The old lady's mind is perfectly clear, and she does the work of the family she lives with, as well as her own sewing, and has never used spectacles. We think she would be a feature at the coming Centennial Exhibition at Philadelphia, and her age can be verified by documentary and living proof beyond a doubt." But no particulars of the "proof" are given.

**SAD TALE OF A SPRING LATCH.**—Mr. Kelk, cashier to the building firm of Withy and Co., Middleton, Hartlepool, has melancholy reasons to deplore the fixing of a spring lock that opened only outside. Quite recently married, he had invited a party of friends to his house, and his young wife, in her anxiety to get rid of the hot air, ventured upstairs, and seeing a small closet with a ventilator, she entered to open it, when the current of air closed the door. In vain she called to the servants, although she could hear the doorbell ring and her visitors enter; and as none suspected that the imprisoned lady was in the roof of the house, all the other parts of the dwelling and grounds were searched. One of the visitors suggested that there might be an old oak chest with a secret spring, and this gave the clue to the closet, and when at last found, Mrs. Kelk was seriously ill and hysterical. Violent epileptic fits followed, and the shock being more than the nervous system could sustain, death shortly put an end to the poor young lady's sufferings. The sad affair has not only prostrated the unhappy husband, but cast a gloom around the whole town.—*Builder.*

**SLAVERY ON THE GOLD COAST.**—The committee of the Aborigines Protection Society recently called Lord Carnarvon's attention to the Gold Coast correspondence of the *Scotsman*, which confirmed the statements previously made as to the revival of the slave-trade with the Ashantees, and, in addition, contained evidence of the comparative ease with which slavery itself might be abolished. According to this correspondent, "the people expect it to be put an end to, and will be astonished if it be allowed to go on." The committee, while expressing their conviction that his lordship was as anxious as they were to carry out an anti-slavery policy on the Gold Coast, stated that they were apprehensive not only lest a golden opportunity of doing justice should be lost, but also that the reconstitution of the local governments might have the effect of giving new sanctions to slavery. They, therefore, earnestly hoped that his lordship would issue such instructions as would make slave-trading a criminal offence; close the slave-markets throughout the Protectorate; no longer permit British officials to assist in the reclamation of fugitive slaves; and prohibit the Judicial Assessors' Court from recognising the relation between master and slave. The following reply has been received:—"Downing-street, August 4, 1874.—Sir, I am directed by the Earl of Carnarvon to acknowledge the receipt of your letter of the 25th ult., and to state that his lordship has read with care the extracts from the *Scotsman* newspaper which you enclose on the state of affairs at the Gold Coast. I am to add that the committee of the Aborigines Protection Society are only right in believing that Lord Carnarvon is fully alive to the importance of the question, and is at this moment giving it his careful consideration.—I am, &c., R. H. MEADE."

**REPRESENTATIVE PEERS.**—The Select Committee of the House of Lords which was appointed to consider the representative peerages of Ireland and Scotland has issued its report. The committee do not go so far as to recommend "any sudden or artificial methods" for merging the peerages of Scotland and Ireland in that of the United Kingdom, but "are strongly of opinion that such ultimate merging ought to be kept in view on all proper occasions by the advisers of the Crown." Their present recommendations are that the number of Scottish representative peers should be raised from sixteen to twenty-one, so as to restore the proportional representation of Scotland in the two Houses of Parliament to the level that was settled by the Act of Union; that Scottish peers who are not representative peers should not be debarred from sitting in the House of Commons (a concession which three members of the committee—the Duke of Buccleuch, Lord Saltoun, and Lord Elphinstone—reject, both on the ground that it would be an abandonment of "their just claim to the removal of their disability to sit hereditarily in the House of Lords," and also because, as they allege, the peers of Scotland have never been excluded from the House of Commons by law, but by the operation of the Act of Union which made them "peers of Great Britain.") With respect to the Irish peerage, the committee recommend the renunciation of the Queen's prerogative of creating new peers of Ireland; the addition of four to the number of the representative peers, in place of the four "Lords Spiritual" who were excluded from the Upper House by the Irish Church Act; and that Irish peers should be allowed to sit in the House of Commons as representatives of Irish as well as of English and Scotch constituencies.

**ANOTHER PRISON CONGRESS.**—The International Prison Congress which assembled in London in July, 1872, under the presidency of the Earl of Carnarvon, is considered to have been so useful to the progress of the questions then discussed that another similar Congress is to be held in 1876. This decision was arrived at by the International Penitentiary Commission, which has just met at Brussels, and of which the Rev. Dr. E. C. Winsor, of New York, was chairman, a gentleman to whose great ability and perseverance the first Congress was so largely indebted for its success, and who was accredited by President Grant to represent the United States' Government on that occasion. The place at which the next Congress is to be held is not at present determined, but will probably be at Brussels, Paris, or Geneva. It is intended that the subjects to be then discussed shall be more carefully limited and selected than at the London gathering; also that the votes of official representatives shall be taken and recorded on the subjects brought forward. Further regulations as to the proceedings will be arranged at the next annual meeting of the commission, which will be held at Bruchsal, in Baden, in August, 1875, under the chairmanship of M. Stevens, the experienced Inspector-General of Belgian Prisons. Meanwhile a monthly "International Bulletin for the Study of Penitentiary Reform" will be issued in the French language by Signor Beltrani Scalia, Inspector of Italian Prisons. Information and papers on the questions to be discussed will also be circulated in English by the American Prison Association, New York, and by the London Howard Association. The Penitentiary Commission is inviting a complete series of criminal statistics from the various Governments, and has already received comprehensive returns of this nature from the Governments of Italy, Holland, Belgium, Hungary, Sweden, and Saxony.

What relation is bread to a sewing-machine?—The mother. Why the mother?—Because bread is a necessity and a sewing-machine is an invention, and necessity is the mother of invention.

### Cleanings.

The danger of sleeping in church was recently demonstrated by an old gentleman who, upon awakening from a comfortable nap, found his front teeth lying upon his waistcoat.

A zealous but ignorant negro preacher in expounding to his flock as to the astounding nature of miracles got a little confused in the matter. He said, "My beloved friends, the greatest of all miracles was 'bout the loaves and fishes—dere was 5,000 loaves 'and 2,000 fishes, and de twelve 'postles had to eat dem all, and de miracle is dey didn't bust."

Slightly sarcastic was the clergyman who paused, and addressed a man coming into church after the sermon had begun, with the remark: "Glad to see you, sir; come in; always glad to see those here late, who can't come early." And decidedly self-possessed was the man thus addressed, in the presence of an astonished congregation, as he responded: "Thank you; would you favour me with the text?"

**A KENSINGTON MANSION.**—A country paper gives some particulars of the house which Mr. Albert Grant is building for himself at Kensington. It is to contain ninety bedrooms. Each child—he has twelve arrows in his quiver—is to have a bathroom exclusively to itself, attached to the bedroom, with a mahogany bath lined with marble.

**A HELP TO PILGRIMS!**—Now the season of pilgrimages has begun, the novelty of the day, in this respect, is the "taperstick," which is a walking-stick, in appearance like any other, but on unscrewing the head, out comes the statue of a saint, holding a long taper in its hand, which will last several hours—that is, during the longest procession or Church service.

**A CONCLUSIVE ANSWER.**—The superintendent of a Sunday-school having organised a splendid strawberry treat for his pupils, thought it time at the close of the repast, to connect some lesson with their evident appreciation of the fruit. "Have you enjoyed these berries to-day?" he said. "Yes, sir; yes, sir," came from all sides with unmistakable heartiness. "Well, children, if you had seen these berries growing in my garden, and had slipped in through the gate without my leave, and picked them without my leave, would they have tasted as good as now?" "No, sir," was the prompt reply. "Why not?" asked the gratified master, anticipating the virtuous answer obviously suggested. "Because," said one of the little flock, "then we shouldn't have had sugar and cream with 'em."

**THE REASON WHY.**—At a recent Sunday-school service in a prominent church in New Haven, the rector was illustrating the necessity of Christian profession in order properly to enjoy the blessings of Providence in this new world; and, to make it apparent to the youthful mind, the rector said:—"For instance, I want to introduce water into my house; I have it pumped. The pipes and faucets and every convenience are in good order, but I get no water. Can any of you tell me why I do not get water?" He expected the children to see that it was because he had not made a connection with the main in the street. The boys looked perplexed. They could not see why the water should refuse to run into his premises after such faultless plumbing. "Can no one tell me what I have neglected?" reiterated the good rector, looking over the flock of wondering faces, bowed down by the weight of the problem. "I know," squeaked out a little five-year-old: "you don't pay."

**THE BRIGHTON CAVE.**—A special correspondent of the *Daily Telegraph* thus describes the latest conceit which has sprung up in Brighton:—"In order to establish a reputation for wealth nowadays, it is necessary to be the owner of a cave. A mansion is all very well, but the possession of a cave immediately stamps the owner as a person of importance. The caves at Brighton are in the cliff, and approached only from the shore, and the recent fancy is to furnish these rude holes with costly, magnificent pianos, settees, gas, furniture, books, and nick-nacks, bring their aid to make the caves into delightful smoking-rooms; and being admitted into this coziness and glitter straight from the melancholy beach at night, brings up recollections of many an Arabian Night's entertainment. Aladdin, Margiana, the Forty Thieves, Camarazalman, and the Princess Badoura, all come trooping into Brighton, now that the caves have come into fashion. And no mean hospitality is exercised in them. A worse evening might be spent than in the cave smoking-rooms, listening to stories which a vizier might have loved, and which would not disgrace a one-eyed calendar; or in a cave drawing-room, whilst Scheherazade sings love music, or Balrobadour discourses impromptu by Chopin. The man who does possess a Brighton cave is as much sought after as the happy owner of the Thames villa on Sundays in the season, and it is said that the reversion of such properties is eagerly demanded. The history of Brighton would not be complete without some allusion to its underground existence. No doubt the idea will be further developed when fashion turns its steps towards Brighton in the autumn. John Leech, in the old days, would have illustrated for us some of the freaks of the Sussex mermaids."

**MATRIMONIAL STATISTICS.**—In the first place, the tables tell in an unmistakable way of the marrying tendencies of the nation, for out of the total population of twenty-two and a-half millions, nine millions had entered the married state; and of the



remainder, eight millions were under fifteen years of age, thus leaving only five and a-half millions of spinsters and bachelors who were "open to offers," to use a colloquial term; or, if we consider the fit age for marriage to be twenty and upwards, the number of unmarried people who might, if all things had been equal, have entered into wedlock is reduced to three and a-half millions. Of those actually married we have more than three and a-half millions of husbands, and about the same number of wives, the majority of whom were residing together at the time of the census. In 211,352 cases the wives were returned as absent, or, in other words, were not in the same houses as their husbands; and, turning the tables, 276,516 husbands were returned as not in the same houses as their wives. This result was of course largely due to the accidental causes which are always in operation—such as sickness, death, and other family events which in every-day life involve the absence of the father or mother, as well as to the voluntary absence of men owing to their business in travelling, and of women—especially of the poorer classes—employed as midwives, nurses, and in other ways. The women of Great Britain, as a rule, marry at a far earlier age than common experience would lead one to imagine, there being no less than thirty-four thousand wives under twenty, and some—the authorities, for some reason best known to themselves, do not say how many—who are under fifteen are included in this column. The husbands take a different view, for we find only six thousand married men under twenty, or about one-sixth of the number of wives in the same period of age. But perhaps the most remarkable feature in these matrimonial statistics is the extraordinary disparity of ages between husband and wives. Thus, out of a million husbands whose ages at the census-taking varied from thirty to forty, six hundred and seventy thousand of their wives belonged to the same age-period; but two hundred and seventy thousand were ten years younger, and fifteen hundred were under twenty. The reverse of the picture is, however, also to be shown; for in eighty thousand of these million couples the wives were ten years older than the husbands, four thousand were twenty years older, and three hundred were thirty years older, forty-two were forty years older, and—will it be believed?—four of these husbands, ranging in age from thirty to forty, were living with wives aged from eighty to ninety, or, as people commonly say, with women old enough to be their mothers.—*Leisure Hour.*

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTH.

BYLES.—August 10, at the Sylvan Retreat, Chilworth, Surrey, the wife of John Byles, of a daughter.

#### MARRIAGES.

ARMITAGE—BULLY.—July 30, at the Congregational Church, Lincoln, Cheshire, by the Rev. John H. Gwyther, M.A., assisted by the Rev. S. S. England, of Tunbridge Wells, the Rev. E. E. Armitage, M.A., of Waterhead, near Oldham, son of William Armitage, Esq., of Townfield House, Altrincham, to Ella Sophia, second daughter of S. Marshall Bulley, Esq., of the Gables, New Brighton.

STEWART—JENNINGS.—August 4, at Horbury Congregational Chapel, Nottingham-square, William Hinton Stewart, of Devises, to Sarah Maria, only daughter of E. J. Jennings, Esq., of Nottingham-square.

LEECH—FELL.—August 6, at the Stamford-hill Congregational Church, by the Rev. S. D. Hillman, of Ilkley, Yorkshire, assisted by the Rev. Robt. Henry, of Hoxton Academy Chapel, Mr. C. J. Leech, of Lordship-road, Stoke Newington, to Louisa Emma, third daughter of Mr. W. B. Fell, of New North-road and Upper Clapton.

GEARD—NEWMAN.—August 11, at the Holloway Congregational Church, by the Rev. Mark Wilks, Charles, son of Thomas S. Geard, of Hornsey Lane, to Emily, daughter of the late Henry James Newman, of Tottenham. No cards.

#### DEATH.

KERSHAW.—August 7, at Uplands, Streatham, Judith, widow of James Kershaw, Esq., formerly M.P. for Stockport, aged 77 years. Friends will kindly accept this intimation.

### FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

#### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 5, 1874.

##### ISSUE DEPARTMENT

Notes issued .....	£35,842,355	Government Debt. £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 20,842,355
		Silver Bullion .....
	£35,842,355	£35,842,355

##### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities (inc. dead weight annuity) £13,593,459
Public Deposits .. 3,243,840	Other Securities .. 17,005,969
Other Deposits .. 18,803,847	Notes .. 8,510,490
Seven Day and other Bills .....	Gold & Silver Coin 697,584
	£40,407,502

August 6, 1874.

F. MAY, Chief Cashier.

### Markets.

CORN EXCHANGE, MARK LANE, Monday, Aug. 10.—Of English wheat a very few samples were on sale this morning, and they realised the prices of Monday last. Imports of foreign wheat have been heavy during the past week. Foreign wheat was in steady request, and sold at the extreme prices of this day week. The flour trade was dull, and unaltered in value. Millers reduced the nominal top price of town flour 4s. per sack. Peas and beans were unchanged in value. Maize was in favour of buyers, the arrivals being liberal. Barley met a fair demand, and was fully as dear. Oats were unchanged in prices from Monday last. Cargoes of wheat on the coast have improved in value 1s. from the lowest. Other articles are without alteration.

#### CURRENT PRICES.

WHEAT—		PEAS—	
Per Qr.	s. d.	Per Qr.	s. d.
Essex and Kent, White fine	— to 60	Grey	42 to 44
red fine	— 55	Maple	44 47
Foreign red	52 54	White, boilers	42 47
white	58 61	Foreign	44 45
BARLEY—		RYE—	
Grinding	34 37	English feed	26 33
Chevalier	—	potato	—
Distilling	40 45	Scotch feed	—
Foreign	40 44	potato	—
MALT—		OATS—	
Pale, new	76 81	Irish Black	26 29
Chevalier	—	White	25 30
Brown	56 61	Foreign feed	27 29
BEANS—		FLOUR—	
Ticks	43 44	Town made	47 54
Harrow	46 50	Best country	—
Pigeon	50 56	households	43 46
Egyptian	43 44	Norfolk and	—
		Suffolk	38 41

METROPOLITAN CATTLE MARKET, Monday, Aug. 10.—The total imports of foreign stock into London last week consisted of 13,846 head. In the corresponding week last year we received 15,835; in 1872, 23,989; in 1871, 19,269; in 1870, 12,075; and in 1869, 10,679 head. The cattle trade has been steady to-day; but, notwithstanding the rather large supplies offering, prices have been steady on the whole. As regards beasts, the receipts have been rather more liberal; but a great proportion of the supply has been composed of inferior breeds. Sales have progressed slowly at about the rates previously current. The best Scots and crosses have sold at 6s. to 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 2,000; from Norfolk, 40; from other parts of England, about 200; from Scotland, 32; and from Ireland, 49 head. The foreign side of the market has been moderately supplied with beasts, for which there has been a quiet demand at late rates. There have been about 1,000 Tonnings, 251 Spanish, 20 Gothenburg, and 660 Dutch. The receipts of sheep have been on a fair average scale. A steady demand has prevailed, and late prices have been taken, the best Downs and half-breeds making 5s. 4d. to 5s. 6d. per 8lbs. Lambs have been quietly dealt in at 5s. 6d. to 5s. 8d. per 8lbs. Calves have been in moderate supply and slow request at late rates. Pigs unaltered.

#### Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 0 to 4 8	Fr. coarse woolled 5 2 5 4
Second quality 4 8 5 4	Prime Southdown 5 4 5 6
Prime large oxen 5 6 6 0	Large coarse calves 4 2 4 8
Prime Scots 6 0 6 2	Prime small 5 2 5 6
Coarse inf. sheep 4 10 5 0	Large hogs 3 8 4 0
Second quality 5 0 5 2	West. sm. porkers 4 4 4 8

Lambs, 5s. 6d. to 6s. 8d.

METROPOLITAN MEAT MARKET, Monday, Aug. 10.—The supply of meat on sale here to-day was moderate, and trade was dull, at the following prices:—

Per 8lbs. by the carcass.		s. d. s. d.	
Inferior beef	3 4 to 4 0	Inferior Mutton	3 4 to 4 0
Middling do.	4 2 4 8	Middling do.	4 4 4 8
Prime large do.	4 8 5 2	Prime do.	4 8 5 2
Prime small do.	5 0 5 4	Large pork	3 8 4 0
Veal	3 4 4 0	Small do.	4 8 5 4

Lamb, 4s. 8d. to 5s. 4d.

PROVISIONS, Saturday, Aug. 10.—The arrivals last week from Ireland were 1,370 firkins butter and 2,497 hales bacon, and from foreign ports 25,538 packages butter and 3,087 hales bacon. Foreign butter is again 2s. to 4s. dearer, with a good demand; not much doing in Irish, the rates required by shippers being considered too high compared with foreign. The sale for bacon continues very good. In Irish no change to notice in prices, but Hamburg and American signed sides have advanced 2s. per cwt. Lard has sold freely at an advance of 3s. to 4s. per cwt.

COVENT GARDEN, Thursday, Aug. 6.—Markets remain in much the same condition as last week, with scarcely any alteration in prices. A few outdoor peaches were offered this morning at 6s. per dozen. A fresh arrival of West India pine is in the river.

HOPS, BOROUGH, Monday, Aug. 10.—We have to report an extremely active market, with an advance of 8s. to 10s. per cwt. on all classes of the last growth. Choice hops are very scarce, being reserved by holders for extreme rates. The plantation reports are most unfavourable: in many districts where the hops are in burl, the bine does not possess the strength to push it into hops, and it is feared by many the crop will be much shorter than is at present anticipated. Yearlings and olds are in good demand. Continental advices are more unfavourable. New York reports continue good. Mid and East Kent £6, £7, £8 10s.; Walsall of Kent £6, £6 10s., £8; Sussex £6, £6 10s., £7 7s.; Farnham and Country Farnham £6, £8.

POTATOES, BOROUGH and SPITALFIELDS, Monday, Aug. 10.—A moderate supply of home-grown potatoes was on sale to-day, but the arrivals of foreign produce were unimportant, only 1,750 packages having been imported into London during the week. The trade was steady at the subjoined currency:—Regents, 100s. to 130s. per ton; Shaws, 80s. to 100s. per ton; Kidneys, 110s. to 140s. per ton.

SEED, Monday, August 10.—No English cloverseed offering, and prices nominally the same as last week. Foreign qualities, both red and white, met rather more inquiry, and prices of fine qualities were slightly higher. New trifolium has met a good demand, and more money has again been

paid. New trefoil was held higher, but buyers are not disposed to give any advance for even the best qualities. Canaryseed was dearer and in good demand. German hempseed realised last week's prices, with a steady sale. White mustardseed was taken off rather more freely, at a trifling advance in price. Fine brown samples are inquired for, but none are offering. Winter tares: New samples were again dearer, and the best yearlings were slightly higher in price.

WOOL, Monday, Aug. 10.—The English wool market has been quiet. A fair amount of steadiness has nevertheless prevailed, and prices have been maintained.

OIL, Monday, Aug. 10.—Linseed oil has been in improved request, and has been firm in value. Rape has been dull and drooping. For other oils the market has been inactive.

TALLOW, Monday, August 10.—P.Y.C. is steady at 41s. 9d. per cwt. on the spot, and town tallow is quoted at 36s. 6d. per cwt. net cash. Rough fat 1s. 9d. per 8lbs.

COAL, Monday, August 10.—There was a good supply of house coal, which realised last day's prices. Hettons, 24s.; Lambtons, 23s. 6d.; Eden Main, 21s. 6d.; Hetton Lyons, 21s. 3d. Ships for sale, 22; at sea, 10.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

HOLLOWAY'S PILLS.—Enjoyment of Life.—When the blood is pure, its circulation perfect, and the nerves in good order we are well. These pills possess a marvellous power in securing these great secrets of health by purifying, regulating, and strengthening fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion or worried by nervous fancies or neuralgic pains, they correct acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of irritable constitutions as they raise the action of every organ to its natural standard and universally exercise a calming and sedative influence.

#### AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

2,348 AGENTS—Chemists, Confectioners, &c.

### Advertisements.

LOWER CLAPTON CONGREGATIONAL CHURCH.—ORGANIST REQUIRED. Salary, £40 per annum. Must be competent and willing to conduct a class for the practice of Psalmody. Applications, with testimonials, to be sent prior to the 31st of August to Mr. D. French, 193, Amhurst-road, Hackney Downs.

SOUTH COAST LADIES' SCHOOL, LITTLEHAMPTON, SUSSEX. Principal—Miss DALTON.

Pupils prepared for Public Examinations. Ministers' daughters received on reduced terms.

Reference—Rev. W. Knight, Littlehampton; and Rev. C. E. James, Chichester.

### TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist and Fellow of University College, London.

SECOND MASTER—H. C. BATTERBURY, Esq., B.A., St. Peter's College, Cambridge, Wrangler and Mathematical Scholar and Prizeman of his College. Assisted by Nine other Masters.

During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c. apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

MONEY LENT (from £5), on easy terms, without sureties. Send stamped directed envelope to Mr. Sharrt, 171, Holloway-road, London, N., for full particulars. Established (QUITE PRIVATE) 27 years.



**LONDON AND COUNTY BANKING COMPANY.**

Established in 1836, and incorporated in 1874, under "The Companies Act, 1862."

Subscribed Capital—£3,750,000, in 75,000 Shares of £50 each.

REPORT adopted at the Half-yearly General Meeting, 6th August, 1874:—

The Directors, in presenting to the Proprietors the Balance-sheet of the Bank for the half-year ended the 30th June last, have the satisfaction to report that, after paying interest to customers and all charges, allowing for Rebate, and making provision for bad and doubtful debts, the net profits amount to £125,830 15s. 1d. This sum, added to £23,917 13s. 3d. brought forward from the last account, produces a total of £149,748 9s. 4d.

They have declared a Dividend for the half-year at the rate of 20 per cent. per annum, which will absorb £120,000, and, after reserving £468 15s. to meet interest accrued on new shares, there remains a balance of £29,779 14s. 4d. to be carried forward to Profit and Loss New Account.

The Dividend, £2 per share, free of income tax, will be payable at the Head Office, or at any of the Branches, on or after Monday, the 17th instant.

**BALANCE-SHEET of the LONDON and COUNTY BANKING COMPANY, 30th June, 1874.**

Dr.				
To capital paid up .....	£1,200,000	0	0	
Instalment received in respect of new shares .....	74,870	0	0	
		£1,274,870	0	0
Reserve fund .....	600,000	0	0	
Instalment received in respect of new shares .....	37,435	0	0	
		637,435	0	0
Amount due by the Bank for customers' balances, &c. ....	18,928,918	7	5	
Liabilities on acceptances, covered by securities.....	3,187,457	12	10	
		22,116,376	0	3
Profit and loss balance brought from last account.....	23,917	13	3	
Gross profit for the half-year, after making provision for bad and doubtful debts, viz. ....	377,772	15	2	
		401,690	8	5
		£24,430,371	8	8
Cr.				
By cash on hand at Head Office and Branches, and with Bank of England .....	£2,407,537	9	0	
Cash placed at call and at notice covered by securities.....	2,867,842	9	4	
		£5,275,379	18	4
Investments, viz. :—				
Government and guaranteed stocks .....	1,948,647	16	9	
Other stocks and securities .....	103,078	13	0	
		2,051,726	9	9
Discounted bills, and advances to customers in town and country .....	13,402,223	3	3	
Liabilities of customers for drafts accepted by the Bank (as per contra) .....	3,187,457	12	10	
		16,589,679	16	1
Freehold premises in Lombard-street and Nicholas-lane, freehold and leasehold property at the branches, with fixtures and fittings .....	304,309	17	5	
Interest paid to customers .....	86,974	18	8	
Salaries and all other expenses at Head Office and Branches, including income tax on profits and salaries.....	122,300	8	5	
		£24,430,371	8	8
Dr.	PROFIT AND LOSS ACCOUNT.			
To Interest paid to customers, as above.....	£86,974	18	8	
Expenses do. ....	122,300	8	5	
Rebate on bills not due, carried to new account .....	42,686	12	0	
Dividend of 10 per cent. for half-year ...	120,000	0	0	
Reserve to meet interest accrued on new shares .....	468	15	0	
Balance carried forward .....	29,279	14	4	
		£401,690	8	5
Cr.				
By balance brought forward from last account .....	£23,917	13	3	
Gross profit for the half-year, after making provision for bad and doubtful debts ...	377,772	15	2	
		£401,690	8	5
We, the undersigned, have examined the foregoing balance-sheet, and have found the same to be correct.				
(Signed)	WILLIAM NORMAN, RICHARD H. SWAINE, STEPHEN SYMONDS,			} Auditors.
	By order,			
	GEO. GOUGH, Secretary.			
London and County Bank, 21, Lombard-street, July 30, 1874.				

**LONDON AND COUNTY BANKING COMPANY.**

NOTICE IS HEREBY GIVEN, that a DIVIDEND on the Capital of the Company, at the rate of 10 per cent., for the half-year ended 30th June, 1874, will be PAID to the Proprietors, either at the Head Office, 21, Lombard-street, or at any of the Company's Branches, on or after MONDAY, the 17th instant.

W. MCKEWAN, } Joint General  
WHITBREAD TOMSON, } Managers.

21, Lombard-street, August 7, 1874.

**MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.**—26, Finsbury-place, Moorgate-street, E.C.

**THE FINANCIAL and INVESTOR'S PROTECTION ASSOCIATION (Limited).**

Capital, One Million Sterling, divided into 1,000,000 Shares of £1 each.

Five Shillings per Share, payable on application, and the balance as required. Subscribers having the option of paying up in full on allotment, receiving 5 per cent. interest on all amounts paid in advance of calls.

Investors may become Members of the Association (without being Shareholders or incurring any liability) on payment of Five Shillings registration fee. Such Members will receive notices of and (together with Shareholders) priority of allotment in all Companies approved by the Association to which they desire to subscribe.

**GOVERNING COUNCIL.**

Lord Charles Beresford, R.N., M.P., Marlborough Club, S.W.  
Henry Beckwith, Esq., Ryde Vale, Balham.  
John Henry Green, Esq., Fenge Park, Anerley.  
James Green, Esq., Portsmouth House, Todmorden.  
Samuel W. Hyde, Esq., East India Avenue, E.C.  
George Hedges, Esq., Eagle Wharf, E.  
James Hartley, Esq., Cotton Spinner, Oldham.  
Robert Knowles, Esq., Meadow Side, Bolton.  
Major-General C. Louis, 88, Regent-street, W.  
John Leather, Esq., Newton Hall, Leeds.  
Sir John Maclean, F.S.A., Pallingswick Lodge, Hammer-smith.  
Thos. McClure, Esq., 37, Aldermanbury, E.C.  
George Ogle, Esq., Rothbury, Putney.  
George E. Price, Esq., M.P., Carlton Club.  
Thomas Painter, Esq., J.P., Bodlindes, Wrexham.  
Sir Edwin Pearson, F.R.S., Wimbledon.  
Heerjeebhoy Rustomjee, Patell, Merchant, London and Bombay.  
W. Ratcliffe, Esq., Richmond-road, Putney.  
Edward J. Rolls, Esq., Athol House, Gravesend.  
Hugh Roberts, Esq., Tottington, near Bury.  
Arthur Vincent, Esq., 14, Serle-street, W.C.  
Colonel Wemyss, Alexandra-road, Finchley.  
J. C. Wilkinson, Esq., R.N., Naval and Military Club.  
(With power to add to their number.)

**COMMITTEE OF MANAGEMENT.**

Lord Charles Beresford, M.P.  
Major General Charles Louis.  
Sir John Maclean, F.S.A.  
George E. Price, Esq., M.P.  
Sir Edwin Pearson, F.R.S.  
William Ratcliffe, Esq.  
(With power to add.)

**BANKERS.**

Messrs. Barclay, Bevan, and Co., 54, Lombard-street, London, E.C.  
Aberdeen: North of Scotland Bank.  
Birmingham: Birmingham Town and District Banking Company.  
Manchester: Manchester and Salford Bank.

**SOLICITORS.**

Messrs. Harrison, Walbrook, E.C.

**SECRETARY.**

Jelinger E. Symons, Esq.

**TEMPORARY OFFICES.**

11, Austin Friars-passages, E.C.  
151, Strand, W.C.  
Manchester: 2, St. Ann's-place.

**ABRIDGED PROSPECTUS.**

From statistics carefully compiled, it has been ascertained that the number of Joint Stock Companies registered during the past ten and a half years exceeds Seven Thousand Five Hundred, with a gross capital of over 1070 millions sterling.

It will thus be seen that a very large portion of the surplus capital of this country is being regularly invested in Joint Stock enterprise. A perusal of almost every daily paper will show how the opportunities for the investment of capital afforded by this class of security have been abused, and it is becoming patent that a majority of the companies brought forward are merely formed for the purpose of enriching promoters, many of them being rank swindlers, while those Companies which are promoted with really fair prospects of success, struggle into existence with the double burden of enormous preliminary expenses and the exorbitant profits required by those who promote them.

To the pernicious system alluded to may be attributed the failure and consequent winding up of many concerns which would, if introduced under more favourable circumstances, have proved highly prosperous.

It is imperative that a better system should be inaugurated, in order that investors should be protected from the outrageous robberies which are annually perpetrated by so-called promoters. The Financial and Investor's Protection Association (Limited), is being formed to effect this by introducing bond fide undertakings to its Shareholders and Members. Its primary object is to secure the co-operation of Investors and to create an organisation sufficiently powerful to protect their interests. The necessity of advertising or in any way soliciting subscriptions from the general public, which, as before stated, are commonly obtained by the payment of ruinous commissions, will be thus avoided.

Properties offered to the Association for transfer to Companies, will first be carefully investigated by the Managing Committee, who will reject those the prices of which they consider excessive, and those unsuitable to be worked by Public Companies. Upon each of the remainder a printed report will be forwarded to every member of the Governing Council, who will afterwards be summoned to decide as to the desirability of their introduction, or to order such further inquiries as they may deem necessary. No new investments will be offered for subscription by the Managing Committee until they have been sanctioned by the Governing Council.

The Managing Committee and Governing Council will receive neither Salaries nor Fees, but their services will be paid for solely by a Commission on the profits, and they will be absolutely unremunerated in any year, until a minimum dividend of five per cent. has been secured to the Shareholders.

The arrangements made constitute a permanent safeguard against the payment of Directors' and Managers' Salaries out of capital, and throughout the directorate and staff the rule will be inflexible that instant disqualification or dismissal will follow the discovery of the acceptance of any payment or advantage whatsoever, unknown to the Association, calculated to bias the judgment of the recipient with regard to its affairs.

It is believed that the formation of this Association will be hailed with satisfaction by all classes of investors, and that it will supply a want of very great importance. In no other way can the capitalists of the richest community in the world be so thoroughly protected from the frauds and schemes which are hourly being promulgated. It is therefore desirable that every person who has a surplus income or money to invest should subscribe for at least one Share, or

become a member of the Association by paying the Registration Fee of Five Shillings.

Despite the fact that infinitely smaller commissions will be charged by the Association for the formation of the Companies introduced through its influence than is possible under the present system, considerable profits may be fairly anticipated by the shareholders, whose principal advantage, however, will consist in the opportunities to be periodically afforded them for the safe and profitable investment of their capital in concerns that have in every respect previously undergone the strictest scrutiny.

The bulk of the Surplus Capital of the Association will be employed in Government stocks and other high-class securities, which will be deposited at the bankers in the names of the trustees, and no investment will be made or varied without the approval of three-fourths of the Managing Committee present at meetings at which such business is under consideration, while not more than one-tenth of the Capital can be invested in any one stock or security. The net profits of the Association, including the dividends upon such investments, will be divided amongst the shareholders half-yearly.

The Articles of Association may be seen at the offices of the solicitors. Prospectuses and forms of application for shares may be obtained from any of the bankers or at the offices of the Association.

**NATIONAL PROVIDENT INSTITUTION, for MUTUAL LIFE ASSURANCE, &c., 48, GRACECHURCH-STREET, LONDON. Established 1835.****TRUSTEES.**

Charles Gilpin, Esq., M.P. Jonathan Thorp, Esq.  
Charles Whetham, Esq. Sir Charles Reed, F.S.A.  
Alderman and Sheriff.

The Profits of five years to the 20th November, 1872, were £519,223  
Producing an Annual Reduction in Premiums for five years of upwards of £72,000  
And also Bonuses added to sums assured (in addition to former Bonuses) of upwards of £194,000  
Total Profits realised since 1835 £2,305,330  
The whole of the Profits are divided amongst the Assured.  
Number of Policies issued, 34,804.

Accumulated Fund £3,265,881  
Gross Annual Income £438,654  
The entire Expenses are only 5 per cent. on the gross annual revenue.

Total Amount paid for Claims £3,393,551

Prospectus and Proposal Form forwarded on application.

HENRY RANCE, Secretary.

August, 1874.

**TWENTY THOUSAND POUNDS** ready to be advanced on application, in sums of £100 and upwards, by the **PLANET PERMANENT BUILDING AND INVESTMENT SOCIETY**, upon Mortgage of House Property situate in any part of the United Kingdom.

Monthly repayments, including principal and interest, for each £100 advanced (less a small premium):

14 years.	12 years.	10 years.	8 years.	6 years.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
0 17 0	0 19 2	1 1 10	1 6 2	1 13 2

Redemption at any time by payment of balance of principal due.

Established by Act of Parliament 26 years.

EDMUND W. RICHARDSON, Secretary.

Offices—7, Finsbury-square, London, E.C.

**MONEY, TIME, AND LIFE**

are lost in the event of ACCIDENTAL INJURY OR DEATH.

Provide against these losses by a Policy of the **RAILWAY PASSENGERS' ASSURANCE COMPANY**

Against ACCIDENTS of ALL KINDS.

The oldest and largest Accidental Assurance Company.

Hos. A. KINNAIRD, M.P., Chairman.

PAID-UP CAPITAL and RESERVE FUND, £140,000.

ANNUAL INCOME, £160,000.

£810,000 HAVE BEEN PAID AS COMPENSATION.

Bonns allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64, CORNHILL, and 10, REGENT-STREET, LONDON.

WILLIAM J. VIAN, Secretary.

**THE ANNUAL RECEIPTS of the BIRKBECK BUILDING SOCIETY**

EXCEED THREE MILLIONS.

**FIFTY THOUSAND POUNDS** ready to be

advanced by the **BIRKBECK BUILDING SOCIETY** on Freehold and Leasehold Securities at

FIVE and SIX PER CENT. INTEREST.

Repayable by Easy Instalments.

**HOW to PURCHASE a HOUSE for TWO GUINEAS PER MONTH.**

with immediate possession and no rent to pay.

Apply at the Office of the **BIRKBECK BUILDING SOCIETY**, 29 and 30, Southampton-buildings, Chancery-lane.

**HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS PER MONTH.**

with immediate possession.

Either for Building or Gardening Purposes.

Apply at the Office of the **BIRKBECK FREEHOLD LAND SOCIETY**, 29 and 30, Southampton-buildings, Chancery-lane.

**BIRKBECK BANK.** Established 1851.

29 and 30, Southampton-buildings, Chancery-lane.

Deposits received at 4 per cent. interest.

Current accounts opened similar to Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer.

Cheque books supplied.

Purchases and Sales effected of English, Foreign, and Colonial Bonds, and advances made thereon.

Office hours, Ten till Four; on Mondays, from Ten till Nine; and on Saturdays, from Ten till Two o'clock.

A Pamphlet, containing full particulars, may be obtained gratis.

FRANCIS RAVENSCROFT, Manager.



**TO TENANT FARMERS AND OTHERS** proposing to EMIGRATE to NORTH AMERICA.

For full information relating to IOWA and NEBRASKA, and to the very desirable Lands now to be purchased in those fine Agricultural States on favourable terms, apply in person, or by letter, at the Offices of the BURLINGTON and MISSOURI RIVER RAILROAD COMPANY,

16, South Castle-street, Liverpool;  
13, Queen Victoria-street, London, E.C.  
HAMILTON A. HILL, European Agent.

**SWEDENBORG'S TRUE CHRISTIAN RELIGION.**

The Swedenborg Society hereby OFFERS GRATUITOUSLY a COPY of the above important work to CLERGYMEN of the CHURCH of ENGLAND and Ministers of every denomination giving their names and addresses to Mr. J. Speira, Agent, at the Society's House, 36, Bloomsbury-street, W.C., or, if by post, on receipt of Tenpence in stamps for its transmission.

**REMOVING or WAREHOUSING FURNITURE, &c.**

Application should be made to the BEDFORD PANTHEON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

**THOMAS BRADFORD and CO., WASHING, WRINGING, and MANGLING MACHINE MAKERS, LAUNDRY ENGINEERS, and DOMESTIC MACHINISTS, have REMOVED from 63, Fleet-street, E.C., to their extensively-enlarged premises—**

Nos. 140, 142, and 143, HIGH HOLBORN, W.C.  
Wholesale and Works Department, Nos. 3 and 4, Bloomsbury Market (adjoining premises).

Branch Works for all kinds of Laundry Engineering and Repairs (also contiguous premises.)

SHOW ROOMS AND RETAIL DEPARTMENT—  
Nos. 140, 142, and 143, HIGH HOLBORN, W.C.  
(the end nearest Oxford-street).

Manchester Offices:—  
Cathedral Steps and Peel Park Works.  
Catalogues free by post.

**SMOKY CHIMNEYS.**—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.

WILSON and CO., 20, Seymour-street, N.W.

**CLARK'S PATENT STEEL NOISELESS SHUTTERS.**—Self-closing, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.**EXCELSIOR GAS BATH, £5 10s. 0d., complete with Linen Airer.**—Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, East Brixton, S.W.**ROYAL POLYTECHNIC.**—Important Experimental Lecture, FIRE and SMOKE, by Professor Gardner, Tuesday, Thursday, and Saturday, at 3 and 7.30.—COMETS, by Mr. J. L. King, Monday, Wednesday, and Friday, at 3 and 7.30.—RUN DOWN the THAMES, with Sir Sterndale Bennett's Music of the "MAY QUEEN," Mr. J. L. King, Tuesday, Thursday, and Saturday, at 2 and 8.30.—THE BABES in the WOOD (with a beautiful Spirit Scene) by Mr. Seymour Smith, daily at 4.15 and 9.15. **NOTE:**—On Monday Evening, August 10th, a New Musical ECCECITICITY, written by Dr. Croft, entitled, ZITELLA! an Old Friend in a New Dress; or, the Sisters! the Supper! and the Shoe!!! Stalls may now be taken. Open 12 and 7. Admission 1s.**"FOR the BLOOD is the LIFE."**—See Deuteronomy, chap. xii, verse 23.**CLARKE'S WORLD-FAMED BLOOD MIXTURE.**

The GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,  
Cures Ulcerated Sores on the Neck,  
Cures Ulcerated Sore Legs,  
Cures Blackheads, or Pimples on the Face,  
Cures Scurvy Sores,  
Cures Cancerous Ulcers,  
Cures Blood and Skin Diseases,  
Cures Glandular Swellings,  
Clears the Blood from all Impure Matter.  
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.  
Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.  
Wholesale—All Patent Medicine Houses.

**THE COAL-TAR PILL (Wright's PILULA CARBONIS DETERGENS).**—Kilkenny, January 1st, 1874.—Please send me two boxes of your valuable Coal Tar Pills, for which I enclose 2s. 6d. I am bound to confess that I have derived more benefit from them than from any other pills.—JOHN RYAN, Staff Sergeant.

They act upon the stomach, the liver, and kidneys—are aperient, tonic, and purifying. They are the best female pills known, and are a sure remedy for those painful affections, Hemorrhoids (Piles). By all Chemists in boxes 1s. 1½d. and 2s. 9d.—W. V. WRIGHT & CO., Southwark-street, London, proprietors of the celebrated Coal Tar Soap (Wright's Sapo Carbonis Detergens).

**PURE VEGETABLE CHARCOAL the NEW CURE for INDIGESTION, BILIOUS and LIVER COMPLAINTS.**—RECIPE for preparation and use, together with trial box of Concentrated Charcoal LIVER PILL sent free on application.—Enclose stamped address to Secretary, Sanitary Carbon Co., Nottingham.**HARMONIUMS, by GILBERT L. BAUER.**

Improved ENGLISH MANUFACTURE, suitable for CHURCH and CHAPEL SERVICES. Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

**LADIES' ENAMELLED KID WALKING BOOTS,**

21s., beautifully made. Burton, Elastic, or Balmoral. Soft House Boots, 5s. 6d. sent free on receipt of remittance. Illustrated Catalogues post free.

**THOMAS D. MARSHALL, 192, OXFORD STREET, LONDON, W.****HEATING APPARATUS.**

GRUNDY'S PATENT,

For Warming Chapels, Schools, and Public Buildings with pure Warm Air, is superseding other plans. Success guaranteed.

**TESTIMONIAL.**

"204, Stanhope-street, Mornington-crescent, London, N.W., Feb 17, 1874.

"DEAR SIR,—I am happy to say that the warming apparatus you put into Tolmers-square Congregational Church, Hampstead-road, London, which seats 1,200 persons, answers very well, and has superseded a costly hot-water apparatus. The heat is rapidly created and can be easily regulated. I can conscientiously recommend your apparatus for economy and effectiveness.

"I am, dear Sir, yours faithfully,

ARTHUR HALL, Minister."

Testimonials post free on application to JOHN GRUNDY, Tyldesley, near Manchester.

**LEA and PERRINS' SAUCE.**

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

**ASK FOR LEA and PERRINS' SAUCE.****BEWARE OF IMITATIONS,**

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

**PURE AERATED WATERS.**

ELLIS'S RUTHIN WATERS,

Soda, Potass, Seltzer, Lemonade, Lithia, and for GOUT, Lithia and Potass.

**CORKS BRANDED "R. ELLIS & SON, RUTHIN,"** and every label bears their trade mark. Sold everywhere, and wholesale of R. ELLIS and SON, Ruthin, North Wales. **LONDON AGENTS:—W. BENT and SONS, Henrietta-street, Cavendish-square.**

**LAVENDER SKIN SOAP.**

(REGISTERED.)

In addition to its natural fragrance and delicacy of perfume, effectually prevents the bite of insects. Produces a refreshing coolness and softening of the skin, also a cheerfulness not produced by any other toilet soap. Specially suited for the seaside and warm climates.

In tablets 4d. and 6d. each; also boxes, 1s. and 1s. 6d. each, containing three tablets.

See name on each tablet.

WHITMORE and CRADDOCK,

16, BISHOPSGATE-STREET, LONDON;

Also to be had of most respectable chemists, grocers, and oilmen.

**THE BLOOD PURIFIER.**

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